GGBTS LIBRARY - MILL VALLEY
3 0001 00073 0939

FX42 BT 9983
Sca72c 94
c.2 S33
1924
Scarborough c.2

Christ's militant kingdom

Date Due

DE 19'57			

Library Bureau Cat. No. 1137

GOLDEN GATE SEMINARY LIBRARY

CHRIST'S Mmilitant KINGDOM

L. R. SCARBOROUGH, A.B., D.D.

By L. R. SCARBOROUGH, A.B., D.D.

WITH CHRIST AFTER THE LOST
RECRUITS FOR WORLD CONQUESTS
ENDURED TO WIN
MARVELS OF DIVINE GRACE
THE TEARS OF JESUS
PREPARE TO MEET GOD
Etc., Etc.

CHRIST'S MILITANT KINGDOM

A Study in the Trail Triumphant

BY

L. R. SCARBOROUGH, A.B., D.D.

PRESIDENT AND PROFESSOR OF EVANGELISM IN THE SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

"Thy Kingdom Come."
"It is the Father's good pleasure to give you the Kingdom."

NEW YORK
GEORGE H. DORAN COMPANY

GOLDEN GATE SEMINARY LIBRARY

FH43
Sea 12c
c 2
BT
94
S33
1924

COPYRIGHT, 1924,
BY SUNDAY SCHOOL BOARD
OF THE SOUTHERN BAPTIST CONVENTION

CHRIST'S MILITANT KINGDOM
— B —
PRINTED IN THE UNITED STATES OF AMERICA

9983

To the Memory of

MR. AND MRS. C. P. WARREN,

THE LOVING PARENTS OF MY WIFE THROUGH WHOSE FAITHFUL, CONSECRATED, CHRISTIAN LIVES AND WONDERFUL DAUGHTER MY OWN MINISTRY HAS BEEN GREATLY BLESSED.

FOREWORD

In sending out, under the blessings of God, this volume concerning the coming of Christ's spiritual Kingdom, the author lays claim to the right to speak on this subject because of more than twenty-five years of experience in the service of Jesus Christ. He believes that the following items of experience justify the claim to speak on this subject:

1. He was reared in a preacher's home, by a God-fearing and Christ-loving mother and father.

2. He was educated in a Christian college under the influence of loyal, consecrated, faithful Christian teachers.

3. He was pastor of two churches—one five years, one seven years, which churches he led in all the interests of the Kingdom of God.

4. For fifteen years he has been a professor in a theological seminary; and for ten years president of the same institution, in which capacity he has touched the lives of thousands of young preachers, missionaries, and other Kingdom workers. During these more than twenty-five years he has held hundreds of evangelistic meetings in a wide section of the United States. And also during the same period he has had active share in aiding the Kingdom-wide interests of the churches—educational, missionary, and benevolent, and has aided in raising millions of money.

5. For five years he was the General Director of a great denominational enterprise, engaged in which were

more than 28,000 churches, 3½ million of God's people, 17 great state organizations, 5 great general boards, covering interests of the home and foreign fields, and involving the raising and administering of many millions of money for the interests of Christ's Kingdom.

In view of this wide and varied experience the author seeks to gather up and crystallize in the message of this book the best of his experiences and observations in these varied fields of Christian activity covering more than a quarter of a century.

The purpose of this discussion is not theological, yet it has a theological content. It is not a discussion in the realm of ecclesiology, yet it touches vitally many of the problems in the field of the government and administration of Christ's churches. It is not eschatological, that is, it is not an effort to set bounds and seasons for Christ's return. The author thoroughly believes in the return of our Lord. He believes in his soul that he is ready and that he is trying to do his best to get many others ready for the return of the precious Saviour. Whether it be to-day or in the long to-morrow, he is praying, watching, loving, longing for, working for, and trying to patiently wait for the coming of the King; but he does not wish in this volume to discuss the times and seasons of the Saviour's return. This discussion involves the matters touching the Kingdom of Christ mainly before he comes again. The purpose of the book is not theoretical; yet, underlying its factoral basis is the philosophy and the science of spiritual movements.

There are many books on these varied phases of the Kingdom of Christ. It is the primary purpose of this discussion to be practical in aim. It seeks to aid the gathering structural forces in Christ's ongoing world-program

to visualize, localize, denominationalize, grasp and put forward those mighty spiritual and eternal factors working toward the coming of Heaven's rule in the earth by the proclamation and establishment of the Gospel in the hearts and lives of men. The supreme passion of this presentation is that he, Jesus Christ, will and must reign; his Kingdom must come on earth and his will be done as it is in Heaven. It is a humble, honest and heartful effort to aid in the answering of Christianity's daily prayer, "Thy Kingdom come; thy will be done, on earth as it is in Heaven." Every one who prays this prayer (and all of God's children should pray it daily) should be willing to help answer the prayer; and this volume is an effort to help others to help answer this prayer.

CONTENTS

CHAPTER		PAGE
	FOREWORD	vii
I.	THE BIBLE CONCEPT OF THE KINGDOM	15
II.	THE KING OF THE KINGDOM	20
III.	THE REALM OF ITS RULE	30
IV.	ITS TERMS OF ENTRANCE	37
V.	ITS CARDINAL PRINCIPLES—THE GOSPEL OF THE KINGDOM	45
VI.	ITS UNIT OF LIFE—THE SAVED INDIVIDUAL	53
VII.	ITS UNIT OF ORGANIZATION—THE NEW TESTAMENT LOCAL ECCLESIA	61
VIII.	THE KINGDOM LAWS OF CHRIST'S MOUNTAIN-TOP SERMON	70
IX.	KINGDOM FUNDAMENTALS IN PARABOLIC DRESS	80
X.	ITS PRIMAL PRINCIPLES OF MULTIPLICATION—LOVE, FREEDOM, COÖPERATION	85
XI.	ITS STRUCTURAL AGENCIES	94
XII.	ITS VITALIZING THEME—THE CROSS	100
XIII.	THE SPIRITUAL MILITANCY OF ITS FORCES	108
XIV.	ITS CONSTRUCTIVE LEADERSHIP	114
XV.	ITS THREE-FOLD TASK—WINNING, TEACHING, HEALING	123
XVI.	THE COÖRDINATION AND DENOMINATIONALIZATION OF ITS FORCES	131
XVII.	THE BASIS FOR THE UNIFICATION OF ITS FORCES	141
XVIII.	ITS PRINCIPLE AND PLAN OF SUPPORT AND PROPAGATION	151

CHAPTER		PAGE
XIX.	FINANCING THE KINGDOM	162
XX.	PREACHING THE GOSPEL OF THE KINGDOM . .	173
XXI.	ITS PASSION—EVANGELISM	179
XXII.	ITS POWER—THE KING'S VICE-GERENT . .	184
XXIII.	ITS FINAL CONSUMMATION AND COMING GLORIES	191
XXIV.	ITS PRIMACY AND PRESENT CLAIMS . . .	196

CHRIST'S MILITANT KINGDOM

CHRIST'S MILITANT KINGDOM

Chapter I

THE BIBLE CONCEPT OF THE KINGDOM

The scholarship of the world has much to say to-day about the two words used in the Bible describing the two great ideas of the Kingdom and the church—*"basilea"* and *"ecclesia."* There is wide disagreement in the interpretation of the meaning of these words. It is not the author's purpose to enter this field of controversy. It is his belief that the word *"basilea"* represents the invisible Kingdom of God concerning which Daniel prophesied and which Christ set up; and that "ecclesia" represents Christ's visible, local church and churches, the model of which Jesus set up in his earthly ministry and which he commanded to be duplicated and multiplied for the propagation of the gospel and the bringing in of his Kingdom until he comes again. This is my conviction after considerable study in this hotly contested field of polemics and controversy. It is my purpose here to set out, without controversy, the plain Scriptural teachings with reference to this Kingdom. It goes under varied names in the Bible, such as "The Kingdom of God," "The Kingdom of Heaven," and so on. The Scriptures plainly teach the following things about this Kingdom:

1. That it was to be set up in the days of certain kings. This was prophesied by Daniel.

2. That it is to be divine—set up by God to be his, his Son's, and to be eternal, destroying all other kingdoms. This was the prophecy of Daniel.

3. It is to have God's Son, royal in nature, as its eternal King. He is described by Isaiah as "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9: 6). Paul in Colossians 1: 13 calls it "the kingdom of his dear Son."

4. His rule shall be absolute, "Thy kingdom come" (Matt. 6: 10), all authority being in Christ's hands (Matt. 28: 18), and his Kingdom is to be unshakable (Heb. 12: 28).

5. Its sway shall be universal (Dan. 7: 14). "Thy kingdom come. Thy will be done on earth, as it is in heaven" (Matt. 6: 10).

6. Its scepter is to be one of righteousness, justice, peace (Heb. 1: 8).

7. It is to be spiritual, not of this world (Jno. 18: 36), with spiritual conditions of entrance (Jno. 3: 1-5).

8. It was to be set up in the hearts of men and cometh not with observations (Lu. 17: 20, 21).

9. It has a gospel (Matt. 4: 23) which Christ himself preached.

10. Its growth shall be like the mustard seed, and its penetrating power like leaven (Matt. 13: 38).

11. Its importance and value are of the very greatest, even the pearl of great price (Matt. 6: 33; 13: 45, 46).

12. It is to be for God's people, their inheritance (Dan. 7: 18, 27; Lu. 12: 32).

13. It has great vital laws of life (Matt., chapters 5-7.)

14. Its glorious consummation is ahead (I Cor. 15: 24-25); and its King will come again triumphant, all his enemies having been destroyed and his subjects glorified and united in an eternal home.

From the above stated facts we get an unusually clear conception of Christ's Kingdom—its King, its universal conquest, and its final triumph.

SOME DISTINGUISHING FEATURES

On account of wide confusion and complicated controversy on the matter of the Kingdom of God and the churches of Christ it is necessary to set out some distinguishing features between the Kingdom and the churches.

1. The Kingdom is invisible, at least until the return of the King. The churches are visible.

2. The churches are set up in the Kingdom and constitute God's units of organization and his means of bringing in his Kingdom.

3. His churches are local, his Kingdom universal, that is, it is universal wherever there are believers and will finally be universal.

4. The Kingdom is autocratic—a benevolent autocracy. The churches are democratic in their human expression and owe allegiance to their King.

5. The Kingdom has only divine officers—God himself, his Son, and the Holy Spirit. The churches have human officers, preachers. deacons, teachers, evangelists, etc.

6. The Kingdom has no ordinances. The churches have two, the supper and baptism.

7 The Kingdom is in man; men are in the churches. Men become members of Christ's churches because they are subjects of the Kingdom.

8. Entrance into the Kingdom is a prerequisite to membership in the churches. The Kingdom must be in us before we can really become members of Christ's churches. This necessitates regenerated membership for our churches. Many are in the Kingdom who are not in the churches; and it is feared that many are church members who are not in the Kingdom. Salvation is found in the Kingdom. Service is found in the churches.

9. An individual once in the Kingdom is always in the Kingdom, because he becomes such by a spiritual birth impossible of revocation. He may be a member of Christ's churches once or more. He can go in or out of the churches as he pleases, or the churches please; but he cannot go in and out of the Kingdom.

10. There is a very vital and intimate and precious relationship between the Kingdom and the churches. The churches are the output of the Kingdom. The Kingdom is the mother of the churches and they are to function in the realm of the Kingdom. They are to preach, teach, believe and practice the gospel of the Kingdom. They are to seek to duplicate and multiply their model set up by Christ as his organized expression of his Kingdom agency to carry out his world-gospel will.

11. The Bible constitutes the law of the Kingdom and the churches. They are bound by its revealed will, being the word of God. The churches are to preach, teach and practice the truth set out in this Bible and to exemplify the will of God to a lost world. The churches

are to function in the Kingdom. They have no tasks outside of its boundaries except to win the lost into it. Its boundaries are wide and deep and far-reaching. The Kingdom includes, and the churches as well, all the nature, the needs, and the happiness and destiny of men.

Chapter II

THE KING OF THE KINGDOM

Isa. 32: 1—"Behold, a king shall reign in righteousness."

I Cor. 15: 25—"For he must reign, till he hath put all enemies under his feet."

Rev. 11: 15—"The kingdoms of this world are become the kingdom of our Lord and his Christ; and he shall reign for ever and ever."

A king is a necessity for a kingdom. There can be no kingdom without a king. So, God has provided in his great spiritual Kingdom a dominant sovereign who shall hold the reins of government throughout the ceaseless cycles of eternity. His will is supreme, his authority is to be unquestioned. His government shall never cease.

REVELATIONS ABOUT HIM

The Old and the New Testaments are filled with prophecies descriptive of the deeds of this mighty King. The following things are true about him:

1. His coming foretold. All the eyes of the past before his time were looking forward to his coming. All prophecy gathered about him. All pious hearts longed for his advent. The first promise of the first ray of revelation was concerning him, that "the seed of the woman should bruise the serpent's head and that he should bruise his heel." Moses and David and Isaiah and most of the other great prophets foretold things about him and looked

longingly down the corridors of time for some glimpse of his personality or of his rule. He was the "day-spring," "the bright and morning star," the "rose of Sharon," the "lily of the valley," the "fairest among ten thousand." Isaiah described him in these words—9: 6, 7—"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." And in the 53rd chapter he gives a wonderfully complete description of his rejection, his humiliating death, the salvation wrought by his shed blood, the travail of his soul and the consequent victory. He filled the prophetic eye and warmed the prophetic heart. He was the inspiration of the swelling tides of spiritual power in the Old Testament. He was as a lamb slain from the foundation of the world. All the services and ceremonies and types in tabernacle and temple for thousands of years gathered about this coming King and his redemptive work and his deliverance of God's people.

2. In the fullness of time he came and the following facts are the truths of revelation concerning him:

(1) He was born of a virgin, conceived by the Holy Spirit, and became a sinless man and an omnipotent God, very God of very God, all in one.

(2) He was born in a miraculous environment. Angels appeared with other demonstrations in the sky.

(3) He lived the life of a common man, humble, con-

trite, performing the ordinary tasks, consecrating toil and lifting up the life of the lowly.

(4) He had a marvelous ministry of three and a half years, teaching, preaching, healing, revealing the truth, witnessing to righteousness, saving the lost, lifting up the lowly, breaking the bands of sin and of spiritual death. More of good and glory was packed into those three and a half years than was packed into the lives of all other men of all generations.

(5) He trained the small group of apostles and preachers, commissioned them and empowered them and sent them out as the heralds of life, as the torch-bearers of a new day, as the life-bearers, as the promoters of a spiritual Kingdom.

(6) He organized only one institution, his church. It was to be the model and the unit of multiplication, the standard by which all other institutions were to be set up in the world. He gave it its two officers, preachers and deacons; and these after the apostolic band had passed away were to become the permanent officers of his churches. He gave it its two ordinances, baptism and the supper, and blessed them in a sacred relationship to bear their message of his death, burial and resurrection, to be the prophecy of his coming glory, the memorials of what he did for men in making a way of escape. He gave it its government, a pure democracy, and made each church self-sufficient through his strength and self-governing in all matters touching the carrying out of his will under his divine Spirit, and yet ordained an inter-dependence and relationship through the great doctrine of coöperation between all his churches. He gave it its laws of life and propagation and set to it its task —a threefold task—of evangelization, education and heal-

ing, reaching all the needs—the threefold needs of men—in their souls and minds and bodies. He said not much about necessary methods but he established principles, the proper application and outworkings of which would provide all methods, plans and programs.

(7) He was harassed and persecuted from Bethlehem to Calvary. The Pharisees, Sadducees, Jews, Romans, kings, queens, soldiers, all joined in stoning and criticizing and crowning with thorns and crucifying him. "He came to his own and his own received him not." He was the best of men, wonderful in deity and yet received the worst of treatment in a world which he came to save.

(8) He was tried at the bar of three courts, that of a Jewish ecclesiasticism, that of a Roman civil government, and that of the conscience. Though his enemies suborned witnesses, searched his whole record, scoured hell and earth to bring testimony against him, yet he was cleared in all these courts, and stood exonerated by the highest civil and political authority in the world, when Pilate said, "I find no wrong in him." The governor who, pressed by enemies, finally condemned him to be crucified, sought to evade the responsibility by taking water before the crowd and washing his hands and telling the Jews, "His blood be on you."

(9) He was maltreated, beaten, mocked, spurned and spat upon and in derision robed in a scarlet robe of shame and crowned with a cruel, piercing thorny crown. He was classed among thieves and robbers and traitors and criminals.

(10) And finally he was crucified between two thieves, the most cruel, humiliating, shameful of deaths.

(11) He arose again. He broke the bonds of death. He unsealed the tomb. The grave could not keep him.

He conquered the last enemy. He overcame Satan. All men forsook him. Nature protested. The rocks in earthquake rebelled against the crucifixion of their maker. The stars, the moon and the sun were eclipsed in total darkness, refusing to shine upon the face of their crucified creator. The dead came back from the graves to inquire concerning the tragedy of the ages; Heaven sent a committee before he was crucified—a committee of Moses and Elijah—to talk with him about the tragedy of his coming death; but he bore it all, conquered death and the grave and led captivity captive.

(12) He commissioned his churches, gave them their marching orders, told them what he would have them do. They were to complete the conquest of the world, the dethronement of Satan, the establishment of his Kingdom, in the hearts, homes, lives and governments of men. They were to go, sow, weep, preach, teach, baptize, organize, inspire, inform, witness, suffer, if need be die, gloriously live and sacrifice for the establishment of his Kingdom, the building of his churches. They were to stop at no boundaries. The mountains, the seas, the difficulties of the darkest jungles of heathendom, were not to stop them. They were to pay no attention to races, color or conditions. They were not to be afraid of any man or any combination of men. They were to take no swords, no earthly weapons of blood and death; they were to lift up the cross; they were to apply the blood of Calvary; they were to go in love, in the power of the divine Spirit, brave all dangers, meet all perils, go and keep on going at any cost until the last lost man was saved or at least had heard the message, and the last saved man was trained and equipped for service.

(13) He ascended to Heaven, his work having been

finished, the full price of the world's redemption paid. He left his lonely disciples with two great promises and went back to the throne which he vacated for the cross and there assumed the task of intercession and the building of the mansions in the skies. The two promises he made, heartening and lifting and comforting, were:

a. "I will send you another comforter who will guide and teach and comfort, uphold, open doors for your advancing march, beat back the enemies that crouch on your way; who will convince, convict and save sinners and give you the power of triumph, till I come again."

b. The second promise was, "I will come again, come in my glory, come in the power of my Father. I will come to take up the work of the Kingdom and finish what you cannot do." He did not tell them when he would come but he planted in their hearts a longing and the assurance that he would come. He assured them of his abiding love, his constant presence through the Holy Spirit, the certainty of his glorious return. He promised them a resurrection unto life eternal of all who believed. He told them they would have hardships and persecutions and sacrifices and perils and even death itself; but he promised that his Spirit would never, no never, no never leave them nor forsake them.

HIS MARVELOUS CHARACTER

Here stands the one peerless man—flawless, sinless. Twenty centuries of skepticism and cruel criticism have done their best, exhausted their last resources in trying to dethrone him and to destroy him and find sin in him; and yet after the searchings of centuries he stands out immaculate and sinless. All the graves of the past, the

secret chambers of sin, have been opened and all the records of the bloody deeds of men have been searched to find out some flaw in this flawless character, but all have failed. Here are some of the facts about his wonderful character:

1. He was human, intensely human. He was born of woman. He ate and slept and labored and learned and loved. He walked all the paths of common life. He identified himself with every need of the human soul. He was man's brother in deepest sympathy and highest love. The divine hand which he stretched out through the centuries was a human hand, the hand of a brother. He was tempted in all parts as we are; tempted, yet without sin. He was acquainted with our griefs. He knew our weaknesses; he knows how to care for, to sympathize with and to love the lowliest and most down-trodden. He was accused of being the friend of sinners and publicans. He walked and talked with harlots and the outcasts of society. He pointed them upward and lifted them out of their sins.

2. He was divine. He had no human father. The Holy Spirit was his Father. He had the very substance, attributes, power, holiness and deity of God himself. He was, he is God. He was before and mightier than Moses; and before Abraham was he was. All the attributes of the holiest Deity were his. He was God in the manger at Bethlehem, at the carpenter's shop, in Nazareth. He was God weeping and praying in Gethsemane, bleeding and suffering and dying on Calvary. He was God in Joseph's Tomb; he was God ascending on Mount Olivet; he is God to-day.

This is our security, our hope, our guarantee for all the future. The standards he set up, the miracles he per-

formed, the wonderful matchless teachings emanating from his great personality, his power of resisting sin, to overcome death, to conquer the grave, his deathless love, his trail through history—all these and more testify to his deity and guarantee to us that our Saviour is the real, mighty Son of God, King of kings, the Prince of Peace, the Lord of lords, who was, who is, and is to come, the same yesterday, to-day and forever.

HE IS OUR KING

He has won his title to be Lord of lords and his place to be King of kings. It is his right to rule. All the nations will yet bow to him; every knee shall bow and every tongue confess that he is Lord to the glory of the Father. His Kingdom is a spiritual kingdom and his scepter is that of righteousness. He rules in justice. He is the King of mercy, the Prince of Peace. We are the agents of his glory; he inspires us by love, a crucified love, a love that gave its best and all for our redemption. He calls us to the best of service. His cross is central in his program for the world's redemption. It constitutes the source of our peace and power and pardon; it gives us access to the Holy of holies and makes us comrades and companions of all that is highest and best. It is his right to rule over us. His will is the biggest and best and safest thing for a lost, wandering world.

HE IS COMING AGAIN

When is the King to come and set up his throne and take over his Kingdom? When will sin cease and Satan be chained? No man knows, not even the angels. In

God's sight time is short, a thousand years are but as a day. Twenty centuries ago revealing truth said, "Behold, the bridegroom is at hand, he is at the door." A longing expectancy characterized the earliest disciples; and yet he has delayed his coming. Some think the fig tree is ripening, that there is a movement among the mulberry trees and the sign of his coming is in the sky. We do not know when he comes, but, thank God, he is coming! The last message of divine revelation, "He which testifieth these things saith, Surely I come quickly," is followed by a prayer—"Even so, come, Lord Jesus." What should be our attitude? It could be summed up in the following words which are Scriptural words:

1. Ready—ready ourselves, ready with our families, ready with the circle of our influence, ready with every possible person we can influence.

2. The attitude of prayer. We should pray for his coming. It should be our daily supplication, our constant heart petition—"Come, Lord Jesus."

3. The attitude of watching. Our faces should be turned upward looking for his return. He says, "Watch, for you know not the hour when the Lord will come."

4. Patiently waiting, not murmuring, nor complaining.

5. Loving his appearing. The longing, loving devotion of each heart saved by his grace should be going out earnestly desiring the appearance of the King in glory.

6. Arduously working. He says, "Work for the night is coming when no man can work." We are to be busy preaching, teaching, testifying, winning the lost, building the institutions of his mercy, healing the sick, helping the aged, caring for the orphaned, giving the cold water to the parched lips, food to the hungry, clothing to the naked, liberty to the imprisoned, love to the unlovely, words of

cheer to the disconsolate, comfort to the sorrowing, life to the dead. Spurgeon said, "The true attitude of the Christian is, to trust God as if the whole work of the Kingdom depended on him and then work for God as if the whole work of the Kingdom depended on us." When he comes he will change things. Until he comes, let's do our best to bring in his gospel rule in the hearts of men and have this old earth as near heaven as we can make it through the gospel of his grace and the power of his Spirit and the blood of his cross. So may it be.

Chapter III

THE REALM OF ITS RULE

God's Kingdom does not appear, at least in the gospel dispensation of its history, in royal demonstrations, in the regalia of courts, in the exhibitions of military or civic powers, nor in pageants of royal courtiers, nor in the parades of armies, nor the flaunting of riches; but it appears in the demonstrations of spiritual power. In Luke 17: 20 the Lord says, "The kingdom of God cometh not with observation," but the realm of its rule is "within you." Its royalty is expressed in the heart; its regalia is in spiritual beauty and power. In Romans 14: 7 it is said that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." Earthly show and exhibitions of earthly power are not the credentials of the Kingdom of God. It is not in meats and drinks, feasts and banquets that appeal to the appetite and passion; but it is in the strength of heart tissues, of soul powers, in the beauties of holiness, in which the richest of God's Kingdom shine and set forth their wonders, glories and power. The Kingdom of God is set for conservation, the saving of wastes and losses, and not for the indulgences of pleasure and the satisfaction of the esthetic nature. It proposes to curb these and save their losses and conserve the strength of the spiritual, the heart life.

ITS ETERNAL CLAIMS

The rule of the heavenly Kingdom sets up its claim in the psychic, the spiritual, at the seat of love, the inner throne of affection and will. The King of the Kingdom comes into this realm to establish his regnancy. Its claims are marked by the following:

1. The psychic nature is regenerated by heavenly birth, a cleansing from the dross, the guilt, the destiny, the power of sin by the blood of the Lamb.

2. Installed by a heavenly process in the place of the old nature is a new nature vitalized by the spirit of the eternal God. The seed of eternal life is planted at the seat of the soul and the growth of this spiritual and heavenly life is begun from this eternal planting. This new life in soul is the basis for all God promises his people in this life and the life to come. The Scripture calls it the impartation of the divine nature, the very life of God in the soul. It is as eternal as God is eternal. It has passed out of the power of second death. It is a reunion with the eternal, the making over of the soul after the heavenly pattern.

3. This implantation of the righteousness of God through the atoning power of Christ's death gives new motives, new spiritual passions, heavenly hungers, exalted hopes, causes the whole face of life to be renewed and turned about. Old things pass away; all things become new. The things loved in the former life are loved no more. The things vital and spiritual, repudiated in the former life, are the fondest satisfactions of the new life.

4. This heavenly rule puts life of the heavenliest kind, love of the sweetest raptures, faith of the strongest vitality, hopes with the happiest rainbows arching all the

future—all these, beyond and deeper and sweeter than royal ceremonies and feasts and phylacteries. The hates of hell are replaced by the riches of Heaven in the soul of a believer when the Kingdom of God comes into the soul.

5. This heavenly rule within establishes indeed a new realm of loyalty and allegiance, enthrones a new lordship, a new King, even Christ himself, dethroning pride and selfishness and worldliness and enthroning humility, self-denial, and the other-worldness.

6. It sets the psychic life, thus renewed and reimpassioned with heavenly impulses, to new tasks of worship, of fellowship, of service. The bondage of sin is replaced by a heavenly freedom in Christ, which is the loving bond-service of the redeemed soul.

7. This new rule in the soul rejects all intermediaries. It asks for no array of priestly functions and service. It enters for itself into the Holy of holies. The veil of the temple has been rent in twain from top to bottom for this soul, and the holiest of God's communing grace and revelation and peace and pardon and power have been opened to this free soul. New banquets of grace, heavenly feasts at the table of the heart, are set for the fellowships of the new life in Christ Jesus.

8. A new law of life and conduct—"Thy will be done"—is established for this saved life. "Thy will," whatever it be, is the supreme law of the Kingdom of God. The measure of this will in the human heart is the measure of the obedience to Christ's will in the heavenly realm. "Thy will be done on earth, as it is in heaven" is not only the will and longing but the fondest prayer of this new life in Christ Jesus.

9. A new food and drink is provided for the nourish-

ment of the soul in this new realm. It has a hidden manna; the delicacies and viands of the riches of God's grace, the fountains of fellowship, the green pastures of grace, the still waters flowing from the fountain of God's love are provided for this new life in Christ Jesus.

10. The objective or purpose of this new life is the stature of the perfect man in Christ. Here is an illustration of the law of a glorious spiritual evolution—the growth, the development of character based on spiritual regeneration until it reaches the full stature of manhood in Christ Jesus. It is true that this fullness of stature cannot be reached in this life. Not only regeneration must begin it; but resurrection must complete it. But by the conquering of the carnal, the repudiation of evil, the encouragement of the spiritual, the dominance of the life in Christ, we grow from the basis of regeneration to likeness in Christ until the stature of fullness is completed by the adoption of our new bodies in resurrection.

11. The defenses of this inner realm, where Christ rules with a benevolent autocracy of perfect love, are the in-dwelling Christ, the in-filling Word, the established faith, the setting up of the eternal securities. These are the inside strength against the outside battle. The factors of power of the saved soul are superior to the adversaries of evil without, and this is the surety and the security of the eternal victory.

12. It is within this realm that God sets up his dynamic for the conquest of the world. This becomes the spiritual power house for future supplies for the servants of God. From within this realm on the inside where love and Christ reign come the missionary, the educational, the benevolent supplies for the conquests of the realms of darkness. Out of this realm in which "Thy will" is to

be done come the volunteers for the ministry, the sacrifices of missionaries and the other leaders for the army of God in the world conquest.

13. It is from this regal throne-room where Christ has established his seat of power that he is to bring all nations and peoples and tongues and crowns and thrones under his sovereign power. He will wear the diadem crown of love and redeemed hearts from this inner throne-room.

It is true that in speaking of these marks of the inner rule of Christ we have spoken of the ideal, the model he has set up for us, the standard placed out before us in the Word of God and the life of Jesus Christ; and the nearer we approach these standards the nearer are we examples of the enthronement of Christ and the coming of his Kingdom.

THE PERILS TO THIS INNER RULE

The Christian life is an imperiled life. It is always encompassed by the most pressing powers of darkness. Evil temptations from every quarter, the most subtle and enticing powers of evil, even in the dress of angels of light, constantly endanger the growth and service and power of any of us who are living in the rule and the realm of the Lord Jesus Christ. The following are some of these perils to the Kingdom of God:

1. The unregenerate spirit. He who seeks to enter the Kingdom of God or poses as one of God's children with the unregenerate spirit is an unsaved soul and the enemy of God's Kingdom. He is called a robber who seeks entrance in some other way than through the door provided for God's people to enter his Kingdom. All leaders in Christian service who seek to bring into Christ's

Kingdom those without the "new nature," the genuinely saved life resulting from an experience with Jesus Christ, are false teachers and false leaders. God's churches have had no greater enemies than the movements which seek to bring in the unregenerate into the fold of his churches. All forms of baptism, all political schemes, all earthly motives, bringing people into Christ's churches and hence supposedly into his Kingdom without regeneration, are enemies of the truth and the life of the heavenly Kingdom. They are the adversaries of the soul.

2. The intrusion of the world-spirit, the political method, the selfish greed or selfish promotion, is in opposition to the progress of Christ's Kingdom in the world. All state-churchism, infant church membership, the substitution of ritualism and ceremonialism for spiritual regeneration are expressions of this world-spirit. They are the intrusion of the worldly into the most sacred precincts of the heavenly and are sure to inject their poison and death.

3. The persistent pervasion of a convictionless, doctrineless Christianity in the place of the fundamentals of the truth of God, the rock-ribbed, blood-purchased doctrines of his gospel truth, is the intrusion of the effeminate, the poison of a dangerous virus into the life of the Kingdom of God. It breeds the reign of cowardice and the worldly, the sinful spirit, and discourages character and brawn in manhood and womanhood. It is building on the sand instead of building on the rock.

4. Another dangerous peril is the effort to amalgamate the forces of Christianity without the basis of the fundamentals involved in the rule of Christ. Christ and Belial, Christ and Mohammed, Christ and Mammon, Christ and

self, will not work together. A union based upon an amalgamation of these opposite factors and forces will not make the world safe nor bring in nor set up the Kingdom of God on earth.

5. Another serious peril to the progress of Christ's rule in the world is the effort to intrude the rust of riches, the alloy of pleasure into the gold of the Kingdom. Men cannot buy their way into Christ's Kingdom. After they are in, with consecrated service they can purchase the riches eternal. Men cannot bring their pleasure and their worldly passions and appetites in with them when they come into this heavenly rule. All effort to do such weakens the Christian testimony and devitalizes the Kingdom emphasis and retards the progress of the heavenly realm.

He who seeks to promote God's Kingdom in the world must avoid these perilous tendencies, these adversaries of life. The most perfect exposition and demonstration of the rule of the heavenly realm is where Christ has set up his throne in the human heart and where that heart is governed by the will of the Saviour, observing his laws, obeying his calls, doing the service demanded by his regal sovereignty over the soul. This is the happiest life, the surest life, and the most successful life.

Chapter IV

ITS TERMS OF ENTRANCE

John 3: 3—"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

When we face the matter of getting into the Kingdom of God and finding its constituent membership and the nature and character of its subjects, we face

TWO VITAL QUESTIONS

These questions are of supreme importance. The destiny of man hangs on the proper answer to them. They have eternal bearing; the vitalities of the heavenly realm and all future life are involved in the proper answer to them. It is of superlative importance that careful consideration shall be given and that the feet of men may be guided aright at this vital step.

1. The first question is, Who are the members or subjects of God's gospel Kingdom? Are the angels members of it? They are certainly not members of the earthly side of the gospel Kingdom because their realm is in Heaven and they have never been subjects of gospel requirement nor privileged to have the gospel opportunities. Are all men members of the Kingdom of God? They are if you think of his creative kingdom, but not of the gospel Kingdom. Are only selected races, such as Jews, Anglo-Saxons or some other privileged race, members of

his spiritual gospel Kingdom? No, not because of their racial relationships. Who, then, are members of this Kingdom and who have its privileges? Who are rightly considered the claimants of its rights? Who are entitled to its honors? This is a very important matter. It is a Kingdom of royal blood. The subjects of this Kingdom are highly privileged and are greatly honored. Are the rich, the wise, those honored by positions and the crowns of men its only subjects? Have the lowly, the humble, the poor, the unwise, no claim to its privileges? The answer is that there are no distinctions made along the lines that classify men on one side or the other of privilege and honor. All men are subjects of gospel invitation. It is true that there is a great doctrine of election and predestination, of divine fore-ordination; but this does not name the classes. It does not prevent any soul on earth from coming to the Saviour and becoming a member of his Kingdom. These subjects are called children of God, heirs of God, and joint heirs with the Lord Jesus Christ. They are called a peculiar and separate people; and they are recognized in Holy Scripture as priests and kings unto God. Is their membership in the Kingdom decided by racial distinction, by territorial boundaries, by the place they have had in the world-making, by any lineage coming down from the dim vistas of unknown history? Not so. Does the faithful observance of some ceremonial, ordinance or allegiance to some ecclesiastical ritualism, or the conformity to some ancient conventionality entitle them to membership in this glorious Kingdom? Not so. Does some holy environment of domestic or church or pious surroundings entitle them to a seat in God's Kingdom? Not so. Their membership is not decided by lineage, nor title, nor racial relationships, nor

geographical boundaries, nor color, nor previous conditions of freedom or servitude. It is not decided by the terms of wealth or poverty, learning or ignorance. It is decided wholly on spiritual grounds. Is the Kingdom of God made up of the survival of the fittest? Not so. In many cases it is made up of the survival of the unfit. It is the privilege of the Kingdom of God to make the unfit fit through the righteousness of Jesus Christ and the redemptive work found in his glorious Kingdom. Membership in God's Kingdom is based upon our relationship, first of all, to sin—whether we love it, cherish it, fondle it, harbor it, entertain it, enthrone it in our hearts, or whether we hate it, turn from it, repudiate it and cast it out of our lives by spiritual repentance; and, second, by our relationship to the King of the Kingdom, God's Son, Jesus Christ—as to whether or not we accept him, appropriate him by faith to our souls, or reject him, as to whether we love him, enthrone him in our hearts, crown him in our lives and trust him with our all for this life and the life to come.

2. The second question is a very important one and that is, How do we enter this spiritual Kingdom? The answer to this question is not answering the question as to how we enter Christ's churches. Entrance into the Kingdom of Christ is a prerequisite for entrance into the church, but there are requirements of entrance into the church which do not apply on entrance into the Kingdom of God. What then are the terms of entrance? Are they ecclesiastical? Do men have to come by the way of some ecclesiastical authority, priest, preacher or pope, or council made up of these? Not at all. There is only one priest the soul has to meet in coming into the Kingdom of God, and that is Jesus Christ, the High Priest.

No one else can officiate, howsoever great in personality, howsoever long may be the line of his ecclesiastical relationships, howsoever honored among men. But Christ is the doorkeeper, the High Priest, God's only mediator between man and God. Is this entrance marked by ceremony,—seen and administered by men? Does some sacrament have to be offered? Does some ordinance have to be administered—the wine and the bread at the Lord's Supper, the baptism of the individual according to requirements of the New Testament? Not so. Is it creedal? Does some one have to subscribe to a creed and swear allegiance to the observance of some ritualistic performances? No, not beyond the acceptance of the lordship of the King, the doctrine of his deity and his humanity, as God's Son, living and dying and risen for his salvation and his utter soul-obedience to this eternal lordship. Beyond that it is not creedal. Then, let us examine these terms of admittance into this Kingdom. The Word says the path that leads in is a narrow, straight path. It is a path marked by two steps ascending up to it. One is the step of repentance for and repudiation of sin. This is a personal matter—no room for proxies. The individual soul under conviction of the truth of the divine Spirit sees himself lost, undone, unworthy, positively sinful, and in the deepest soul turns away from and repudiates that sin as it relates to himself in the sight of God. The second step is a step of personal, heartful, soulful faith in the Lord Jesus Christ as God's only begotten Son. It is the spiritual acceptance of Jesus as Lord, as prophet and priest, who enthrones himself in the penitent, trustful soul. This is what Jesus describes in the third chapter of John as the new birth, a birth from above, a birth of the Spirit, a renewal, not of the

flesh nor the will of man, but a spiritual birth of the divine Spirit. It is true that this is a great mystery but that does not in any sense detract from its reality. This birth in the realm of the spirit, the psychic nature of man, by the operation of God's divine agency, bringing into the soul the life of God, eternal, holy, never-dying, is no more a mystery than natural birth is in the physical realm. The one is as inexplicable as the other; but the one is just as real and vital and resultful as the other.

THE VALUE OF THE MYSTERIOUS

We should not halt in our acceptance of any truth or fact because of the element of mystery. If we accept only that we can understand and reject all we do not understand our lives will be limited within the narrowest possible walls. We cannot understand light nor life nor death, the mysterious action of mind on mind or mind on matter. The lily in its nature and growth and essential characteristics of beauty can no more be explained than faith, the virgin birth of Christ or the natural birth of a child. All these are inexplicable mysteries and yet they are the common facts of life. The mystery of the spiritual birth ought to add to all sane people new value. If we could explain it there would be too much of the human and the uncertain about it. The divine hides itself in mystery. How grateful we ought to be that the soul accepts and acts on and builds destiny in this life and the life to come on the mysterious.

My son as a lad, coming back from the Sunday-school class when the lesson was on Jonah and the whale, said, "I do not believe the Jonah story. I cannot understand how God could put a living man in the stomach of a whale

and keep him under water for three days and nights and preserve his life. Failing to understand this, I cannot accept it." I said, "My son, I have difficulty with the Jonah story myself, but my difficulty is not the one you mention. I do not understand how God made man nor how he made the whale. I believe a God who can make a man and a whale, with all their intricate and mysterious and difficult parts and functions, can keep these two safe in any relationship he will wish to have them." "Ah," said the inquiring boy, "I see, when you put God into it, everything can be taken by faith." This boy is now in professional life, having passed through high school, college, and professional studies, and says that the simple explanation of his father has helped him all the way through his intellectual development. There is no trouble in accepting the miraculous and the supernatural when one takes fully into his concept the thought of God.

ONLY TWO PERSONALITIES INVOLVED

As we stand at the doorway facing the Kingdom of God, it is important to know the personalities involved in the transaction of entrance into this Kingdom. There are just two, Jesus Christ on the one hand and the individual soul on the other. These two great personalities face each other on the most vital problem that ever affected Heaven, hell, or earth. It is the one problem of life. There stands Jesus. He is the King in this heavenly Kingdom. He is God's Son. He is very God of very God. He has in him all the elements and attributes of God and yet he is very human. He has everything humanity has except sin. He is the one sinless man. On the human side, he was born of the Virgin Mary, con-

ceived of the Holy Ghost. He stands at the doorway of this Kingdom with a blood-bought righteousness. He has stood in the shoes of man under the wrath of God and paid the full price of man's doom. He stands as the open-armed Saviour offering free, eternal salvation through his own blood on the terms of repentance from sin and faith in his own saving efficacy and power. On the other hand stands the sinner. He has a sinful nature. It came to him through Adam. He has a sinful disposition. He himself has sinned and become a transgressor. Under God's law he is condemned, and the death penalty hangs over his head. As he looks at this open-armed Saviour, it is not justice he needs; it is mercy he craves. He himself is unworthy. Christ is worthy. He himself is unrighteous. Christ has all righteousness and perfect righteousness; and on the basis of repentance and faith the sinner seeks the forgiving mercy and redeeming love of this Saviour; and when these terms are met truly and experimentally in the soul the mysterious transaction of a heavenly birth, a spiritual regeneration, the impartation of a holy righteousness, even the nature of God himself, are given to him, imparted and interfused into his soul and he becomes a new creature in Christ Jesus and is then in God's Kingdom, a subject of Jesus Christ and the reign of Heaven is in his soul. Up to this stage no priest nor preacher, no earthly mediator has been needed, no subscription to a creed, no observance of an ordinance, no performance of a ritual. It is a spiritual, inner transaction between the soul of the sinner seeking Christ and the divine power of the Christ seeking the sinner. This is life eternal. This is redemption. This is Christ knocking at the door of the human soul and coming in and setting up his Kingdom, his Lordship,

his love, the realm of righteousness. Let no priest come with his phylacteries and ceremonies; let no church come with its ordinances; no creed come with its ritualism; no earthly ecclesiastic come with orders and invade this sacred realm. This realm belongs to the individual soul and Jesus Christ alone. They two are the members to the contract. They two have signed the holy covenant, both in the blood of the Redeemer.

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17: 3.

Chapter V

ITS CARDINAL PRINCIPLES—THE GOSPEL OF THE KINGDOM

The Kingdom of God is not a doctrineless, fundamentalless, spineless, effeminate structure. It roots itself in the adamantine rocks of eternity. Its structure has withstood all the combined battlements of sin and Satan and his hosts of principalities and powers. The storms of eternity have beat upon its foundations. He says he is building his church on a rock; he says the individual's faith and character are built upon rocks whose foundations cannot be torn down by the beating rains and battling storms. Eternal principles as vital and strong as the very essentials of Deity underly this coming, conquering Kingdom of Jesus Christ. The growing Christian has much to believe. His creed is not a shriveling, diminishing creed. As he grows up and develops in Christian character, his foundations of faith broaden and deepen and solidify and he walks about in the realms of righteousness. I wish to set out some of these cardinal principles which characterize and under-gird the Kingdom of God. I do not mean them to be all inclusive. The ones I mention are suggestive and vital.

UNDER-GIRDING TRUTHS

The growing, intelligent, spiritually-minded Christian, walking around the walls of Zion, will face and accept and glory in the following vital facts involved in his spiritual

experience and in the development of his character and service.

1. The unity in trinity of the God-head—three in one unified, the same in substance, the same in attributes, all harmoniously working toward the fulfillment of Christ's Kingdom when the universal reign of Deity will be established in all the spheres of the universe. This great principle is inexplicable; but if truth has any certainty, has any revelation, and this revelation is God's Word, this truth stands out luminous and glorious. What a basis for hope and faith and character and life and love!

2. The absolute deity of the Lord Jesus Christ, his preëxistence, his prophetic forecast, his virgin birth, his perfect humanity merged into perfect deity, his atoning death, his bodily resurrection, his eternal enthronement at the right hand of the Father, very God of very God. The trusting soul can securely rest its destiny on this rock-ribbed, granite foundation of eternal principle and truth. Christ as very God loves and saves, holds, directs, keeps, and will bring to glory the trusting soul. What a restful habitat for the heart of unworthy man!

3. The Bible in two Testaments, in sixty-six books, by many authors, covering many generations, written by the superintending and inbreathing Spirit of God as he directed the minds of these varied authors, making it not only containing his will but his will, not only bearing his word but really his Word, inspired by his eternal will revealing his way, his son, his divine laws, his eternal expectancy, the Kingdom of his Son. This Book is the Book of books. "The Old Testament," says some one, "is the New Testament concealed; the New Testament is the Old Testament revealed—one in purpose, one in the revelation of its light." This is God's will preserved through

the ages, published and propagated and trusted and believed and spread out through all the world by his divine Spirit and his people moved by the Spirit. The history of the world, the testimony of archeology, the endorsements of Jesus Christ, the character which it reveals, the civilization it builds, the light it brings, the hopes it offers, the challenge and call it makes to the highest and best, the redemption it offers, the Christ it gives, all these prove that it is God's Book. It is the last law of the soul, the binding authority upon the conscience of every subject in Christ's Kingdom. Thank God for the Bible!

4. The atoning death by cruel crucifiers and the vicarious sufferings of Jesus Christ as God's redemptive offer to man, the resurrection of Christ's crucified and buried body from the grave, his victory over death, his ascension to the Father, his intercession for his people as their hope and life and light, the basis of life here and hereafter, this is a cardinal doctrine and foundation stone of the Kingdom of God.

5. The Lordship of Jesus Christ, his authority, absolute and sovereign as revealed in him as King, as Prophet, and as Priest, and brought to us in the sacred leaves of light in the Bible. He is the one final authority, the one sovereign of the soul, the teacher, the priest, the King, the Lord of the conscience and of the life of his children.

6. Total alienation, sinful depravity of the soul and nature of man, inherited from Adam, the head of the human race, encouraged and fostered by sinful disposition and tendency, the bent and turn of life, man's whole nature saturated and permeated and sown down and covered with this inherited alienation from God, the child of sin, the lover of evil. This does not mean that all

men are as bad as some men but it means that all the meanness in the worst man has its germ and nature in the soul of the best man.

7. The immortality of the soul which is revealed and brought to light in the gospel of Jesus Christ. This doctrine means that the soul is deathless. No cataclysm or tragedy or combination of spiritual storm and earthquake can destroy the psychic nature of any man born of woman. Death does not destroy its identity nor annihilate its existence. It is immortal. This is found in the longings of men everywhere and revealed in the Word of God. The whole program of the Kingdom of Christ is projected on the basis of the immortality of the soul and its alienation, depravity and sinfulness.

8. The spiritual regeneration of the soul, the resurrection of the body, or the eternal salvation of the whole man is a basic doctrine of the Kingdom of God.

9. The elective grace, unmerited by man, unbought by his riches, unpurchased by any price he can pay, determinative and pivotal in all man's relations to God, basic for all his hopes.

10. The complete establishment of eternal justice and righteousness in man's salvation, through Christ's atoning death as the basis of man's mercy and the hope of his destiny.

11. The complete sovereignty of choice in man, the recognition of God's part, of his right to choose, to decide between God and darkness, sin and righteousness, that he has rights as an individual and as a free moral agent to decide the direction of his destiny and whatever he does in life or in eternity is based on the recognition by God himself of his individual freedom of soul. All God's salvation is based on persuasion and not on force. All

his doom of man is based on God's force and sovereignty in the light of man's free choice. God says to man, "You may choose and after your choice is made, then my sovereignty steps in and my power obtains thereafter."

12. The complete victory of righteousness over sin, the destruction of all the powers of evil, and their abdication of all thrones and rights and privileges in the realm of God's reign. God's omnipotent power will finally conquer sin and sin's agencies and bear them back to their own eternal doom. This is a cardinal hope to cheer the foundations of life. Growing out of this great prophetic assurance there comes:

13. The doctrine of the preserving, keeping power of God and the conquest of his churches, the victories of the preaching, the teaching, the practicing of the gospel of Jesus Christ in all the earth. Christ's churches have in them the seed of victory. They are deathless organizations. Their eternal foundations will never give way. Their membership may dissolve; but their unit of multiplication and their model will go on until Christ comes again and their dynamic gospel, meeting the conquering conquests of the Kingdom, will see a universal conquest.

14. Another great cardinal, outstanding doctrine fundamental in this conquering Kingdom of Christ is the second and final return of the King and Saviour to take charge in his personal reign of the affairs of this Kingdom. The forces of this Kingdom, through the inspired Book and the Christ-organized churches and the heavenly-called messengers and leaders inspired by the Holy Spirit, are to carry on the work of the Kingdom until the King comes again. Luminous in all the Bible stands the doctrine of this return of our Lord. When, we do not know—to-day or to-morrow, or in the long afterday it may be.

No angel, no man, and the Bible says not even the Son himself, but the Father only knows the time and the season of his coming. But he is coming! We are to look for, long for, work for and fondly love and patiently wait for his return, always expectant and confident. Until he comes it is our task to go, to win, to teach, to baptize, to heal, to give, to live, and to build the work he set us to do. The last prayer of Revelation is, and should be our prayer, "Come quickly, Lord Jesus."

APPLICATION OF THESE PRINCIPLES

What are the applications and crowning glories of these fundamentals of the Kingdom of God? Look at some of these:

1. The anchor of the human soul is sure and steadfast. It enters into that within the veil. It drives away every cloud from the horizon of the soul. Not a flake of eternal cloud need bring fear nor doubt to the human heart. God is in his Heaven; Christ is in the soul. The foundation is storm-proof. Even the hurricanes of hell cannot shake the soul out of its glorious anchorage.

2. What a calm haven this is for the saved soul! What a courage it feeds and fosters for the tasks of life! Righteousness and justice shall prevail; peace shall yet calm the ravages of war and drive away the dark clouds of the hates of men. We build on eternal foundations. Our work cannot be destroyed.

3. Look at the material out of which our churches and their forces can make a world brotherhood based on mutual love and common interest and altruism. The dynamic of these eternal fundamentals makes radiant all

the horizons of life. Some day the King will rule and reign forever and this old distracted, war-torn, sin-bruised world will be a brotherhood of Christian fellowship. Not only will the lion and lamb lie down together, but the lion will have the nature of the lamb. All the lions of earth will be changed into the lambs of Christ's love. Wrong will be deposed. Heaven is just ahead.

4. These doctrines throw Heaven's light and certainty across every dark place, every difficult path, every mountainous road our feet must tread. Death is not a dark cavern; it is a gateway to Heaven. Sorrow has its end; poverty has its riches; ignorance has its eternal wisdom; tears will not always fall; hearts will not always be broken; the healing balm of eternal grace flows amid the roots of these great doctrines. Separations and graves and death have their end; and their Conqueror walks down the ages. Resurrection with its united families, its eternal peace, its heavenly blisses, is just ahead if we cling to these great cardinal fundamentals.

5. The richest present application and result of the workings of these great principles are in strong character, deep consecration, heroic courage, manhood and womanhood with faces and hearts up toward the light, marching forward in the sweep of an eternal victory. These principles are among the ingredients of the strongest character. They are the elements out of which God is trying to make the giants of his coming Kingdom. Building upon these great foundations, every child of God ought to be the son of a spiritual Anak and do exploits for God. I question my reader, are you under-girded by these principles? Do they constitute the foundation of your life? Are they the honeycomb in the lion's carcass for you? From out of these rock foundations of eternal

GOLDEN GATE SEMINARY LIBRARY

truth, do the fountains of life flow for your spiritual refreshment? Are your feet on the eternal rock, even Christ Jesus? If so, grow and glow and go on the gospel errands. If not, seek the rock. Go down deeper with God until you find the adamant and rest your soul on these eternal foundations. It is your right, your privilege; and reveling among these vital eternities is your glory.

Chapter VI

ITS UNIT OF LIFE—THE SAVED INDIVIDUAL

When God started to set up his Kingdom among men he had to have a unit of multiplication, a center from which to start, a pivot on which to turn the hinges of the future and around which he would set up the structural factors of his Kingdom and from which he would multiply its forces. What is that unit? Was it a single world amid the immensity of his millions of spheres? Was it a single race? No, it was one saved individual. When he wanted to start the race of man, he made one man and from his side made woman and from the single pair he projected humanity. When he determined on the human basis from which to erect a nation he selected one man—Abram—and from that one individual he grew the chosen race out of which he would give to his Kingdom the King.

So, he makes one saved man the model and basis for the multiplication and propagation of his spiritual Kingdom. He does not save men *en masse*. He saves them one by one, and this saved individual is the unit of life for the development and growth and establishment of his Kingdom among men. He sets up his rule in one heart and in that heart he puts the seed of multiplication and spiritual dynamic of universal conquest. He gathers in that one soul all the forces for the winning of the world to him. Dealing with that soul alone through Jesus Christ on the basis of his new nature, new aspirations,

unworldly affections, spiritual environment, new allegiance, new passion, new vision, changed avocation, and with this divine principle of multiplication in the soul, he starts to build his Kingdom.

WHAT HE GIVES THIS UNIT

It will be interesting to study the rights and privileges and gifts and opportunities and responsibilities of this multiple of power for the world's redemption:

1. Look at it—his aloneness. There he stands a redeemed personality. He is master of all nature, all creation. No other animal in the limits of his environment can command him. He owes allegiance to one and only one and that is God. This saved personality has rights and privileges, obligations, responsibilities, trusts and trusteeships, debts and debtorships, and a new stewardship. With this germ of a new dynamic life, saved, mastered only by God himself, with this bundle of opportunities and responsibilities on him, he faces the task of the Kingdom of God. He is alone and yet he has attachments by which he can connect up with others. He has loves and longings. He has a social nature. The inward principle of life craves for multiplication, for propagation. He cannot be satisfied to hold what he has. He realizes his own strength. Growth depends on this power to give and to transmit what he has into the lives of others. This passion for propagation in spiritual matters constitutes the deepest factor in what he has received from his Saviour, this element of divine life.

2. God has made him his multiple, his unit of propagation for the worldwide gospel. He knows that God puts on him the whole task. He does not give to one man the

task of saving the homeland and another the foreign land. He puts worldwide obligations on each and makes each and all responsible for the saving of the whole unsavored lump of the world's sins.

3. With this saved individual, God gives new limitations. He must not walk the ways of sin. He hedges him about with strictures and laws, prohibitions, but in these gives him new guiding principles. He is a free slave. He can do as he wants to do; but God decides his wants by the laws of his righteousness and by his inborn love for the highest.

4. This unit of Kingdom multiplication, the saved soul, has new riches in his poverty. He is not his own; he has been bought with a price. He is a joint-heir with Jesus Christ and is the heir to a throne and a child of a King; and yet these riches are heavenly. He has a new principle of action, the unselfish service for Christ's causes. He acts from motives that are given him by the gospel of the grace of God and interfused into his soul by his fellowships with the Saviour and his appropriation of the vitalizing principles of the truth.

5. This unit of life comes into the recognition of a new consecration, of a new citizenship, and of world-patriotism. His love for his own land is not lessened, but in this new relationship all lands become the lands of his love. He has the sense of a redeemed patriotism and this vitalizing principle of life and love is the center of a new world activity, a wider responsibility, not provincial nor local nor racial nor geographical, pressing in on his soul; and he feels an abiding interest in the cause of his Redeemer from the center of his own soul out to the last lost man in all the world.

6. This unit of life and power becomes conscious of a

new privilege to know, a new opportunity to grow, a new longing to glow, and a new compulsion to go out every way to conquer the whole earth for his Master. This is the mission spirit taking hold of his head and cultivating it and broadening it. This is the vital factor of the new life demanding growth, calling for the out-reachings of the soul, the spread of character, the climbing for knowledge, the delving for truth. This passion to win for Jesus is that implanted new life which calls for joy and peace and happiness of soul; and this new dynamic is a compulsive power of another world affection driving the strength of life out into activity, which in itself begins the multiplying, propagating, missionary agencies of the soul. It is this principle that explains every sacrifice in the ministry since the first preacher turned away from self and its ambition, to the last volunteer in the service of our Master. It explains the martyrdoms and persecutions, the missionary enterprises, the sacrifices of God's people throughout all the centuries. It is this principle of life and power which God puts into this unit of multiplication, the saved soul, which constitutes the hope of this world.

7. God sets up in this saved unit many privileges, such as insight, the power to see God's truth, prayer, the upreaching hand for power, and the out-going of the soul for a divine companionship. And there is the privilege of service. He gives also the privilege of faith and honor, of growth and power, of development. All these and more God sets up in this one soul. He does not have to go outside of himself for the riches and enrichments of life. God allows him to sit down at the table of the heart in fellowship and communion with himself and pours into him the feasts and banquets of love and glory.

8. Now, it is with this individual, thus enriched, with whom God starts to build his Kingdom. This is the basis of progress. Here begins the militancy of God's Kingdom. Here is a dynamic of multiplication, a dynamo of progress. He sets it all up in this one soul and tells him to go, to win, to preach, to teach, to baptize, to witness, to give, to live, to love, to sow the world down with the truth, to shine, to make the light of the saved countenance to glow everywhere.

These two start out together—God and the saved man, Christ and his disciple. They are the primary, primal, prevailing units of multiplication. These two are essential to every movement. With this start, God builds the home, society, the church, the state, and bases all human progress on this saved unit under the command and direction of its divine Lord.

9. This man does not need any human interferences. He enjoys a spiritual autocracy within bounds. The gospel has made him free and that same gospel has brought him into a new servitude. What need has he for an ecclesiasticism or a ritualism or ceremonialism? He has no need of priest. The veil of the temple has been rent in twain from top to bottom for him and he walks as humbly and yet as boldly into the Holy of holies with the blood of Christ as did the ancient high priest on the Day of Atonement with the blood of the spotless lamb. He gets his power from the Highest of the high priests.

10. This man, saved by the grace of God, has a threefold opportunity and heavenly endowment for reaching God and carrying out the purposes of his will. God has given him three doorways through which God comes into the center of life—his body by a constant consecration,

a perennial subduement to the higher and better life; the intellect through which the light from Heaven shines and the truth floods its liquid, lambent flows of light; and the soul, the inner seat of life where are the emotions, the spiritual passions, the place of enthronement for God. Through these avenues God brings strength and power and spiritual sanitation preserving the powers of purification and glorification.

11. It is on this multiple, this central unit of propagation, that God begins his spiritual mathematics. Man must be obedient, he must have a surrendered life and personality in order that God may utilize to the highest this multiple of strength, this spiritual dynamic of glory. There is the necessity for a complete subjugation of all man's power to God's plan in order for God to transmute to him the full strength of his propagating power.

12. God has not left this unit without attachments, elements of unification to other units of the same kind. He has a heart of love that longs for other loves. He has hands of fellowship that reach out to the world to lift with, to pull with, to push with. He has shoulders with which to share other men's burdens and carry the onerous tasks of the Kingdom. He has eyes to see the needs, ears to hear the cries and a heart to sympathize. He has a voice with which to communicate the message and voice the calls. He has love and personality to win; witnessing power to testify; all of these consecrated elements of strength make it possible for this unit of life and power in the Kingdom of God to attract and join up with and be bound to the other forces of God's redeeming grace. One added to one makes two.

So, the multiplication begins and two make a thousand and soon the tens and hundreds of thousands are gath-

ered, all growing out of this consecrated unit in whose heart and life has been enthroned and through whose propagating power the gospel has flowed out in rich currents and streams of power and life to others. Man's machinery must not interfere with this unit of the Kingdom of God. He must have all the light there is, be in reach of all the strength there is, must enjoy all the privileges of the Kingdom of God. He must not have any human over-lordship; he must not be put in a ritualistic sack that binds him. He must not be limited by ceremonies and ordinances of man's making. He must be free to be his best and do his best, recognizing only one lordship and that is Christ's. God has honored the individual by giving him Christ, approaching him with all the promises of his Book, offering him its cardinal doctrines, giving him the privileges of his heavenly Kingdom, making him a citizen and priest and king, a member of his church, a propagator of his gospel, the unit and multiple of his power for world-wide conquest.

God started with the saved soul. He means with that saved soul to complete the triumph of the nations of the earth and bring in his universal Kingdom. All our education, all the movements for learning, all the programs of conquest, should honor the individual, recognizing his rights, increasing his strength, multiplying his power and garnering the results of this multiplication. None of the consummations of the future nor the glories of God's eternal Kingdom will impair or limit the power and the rights of this individual. God has made an eternal home for him and some day he will take him to it, because through this individual saved by his grace the kingdoms of this earth have become the Kingdom of God's Christ.

God bless the saved soul and bring it to its fullest powers of service, its deepest sacrifice and its riches of glory in Christ Jesus. Some day this perfect manhood, the fullness of the stature of Christ Jesus, will appear. Then we will be like him because we will see him as he is and the full meaning of the creation of man in the image of God will be realized. God speed the consummation of that day.

Chapter VII

ITS UNIT OF ORGANIZATION—THE NEW TESTAMENT LOCAL ECCLESIA

Matt. 16: 18—"Upon this rock I will build my church."

The saved individual is the unit of life and power in the Kingdom of Christ and this unit forms the basis for the next unit in this spiritual Kingdom, that is, the local church or *ecclesia* which Christ set up in his earthly ministry and which he formed as a model and a standard of multiplication and as the unit of organization for carrying on the work of his Kingdom.

This model church which he set up is not the Kingdom, nor are all the churches, either like or unlike this original model, the Kingdom of God. Some individuals in these churches are not in the Kingdom. There are many of Christ's subjects and children who are not members of his churches, but they are in his Kingdom. It is well to keep in mind constantly this distinction. The church and the churches modeled after the New Testament original constitute the visible organization of Christ's forces in his Kingdom. They are to preach the gospel of the Kingdom, build the institutions of the Kingdom, win the lost into the Kingdom, and through their work bring in at last the universal rule of this coming Kingdom.

THIS ECCLESIA

Christ said, "On this rock I will build my church." Theologians differ widely as to the meaning of the foundation on which he was to build his church. Whatever it means, the saved individual with his personal, psychic faith in the personal redeeming, divine Christ, had to do with the material of this foundation. This church was set up as the beginning and model by Jesus Christ himself in his earthly ministry. The nucleus of it is found in the first chapter of John where Jesus, baptized of John, took the disciples of John and began to train them and with them began to win others. He gave it its law of life in the 5th, 6th and 7th chapters of Matthew and in his earthly ministry he called out its first officers—the apostles—and trained them for the task of becoming fishers of men. In the 16th of Matthew he reveals the foundation and describes the militant spirit of this church. In the last chapter of Matthew he gives to this church its marching orders, to go, make disciples, baptize, teach, and do this until he comes, and promises his abiding presence. In the 2nd chapter of Acts he gave divine power to this church and started it in world-wide evangelism. In the 6th chapter of Acts he adds other officers,—the deacons, to this church. In other places he gave to this church its government, a pure democracy; its ordinances, baptism and the Lord's Supper; through the writings of the apostles and other teachers he set out the doctrines and the scope of the work, and commanded his disciples to take this church as a model and multiply it in every section of the lost world. He gave it its officers, its ordinances, its laws, its government, its task, its doctrines, the fundamental principles of its life and conquest. This

church and these churches are not legislative bodies. They have no right to make laws for the Kingdom of God. Their law and doctrine are handed down to them ready-made by the divine hands. It is not a judicial body, except in the sense of deciding whether or not its membership meets the New Testament requirements. It is an executive and administrative body. It is to carry out the will and do the work and obey the commands and finish the task set to it by its great head, Jesus Christ. This is an important matter. When a church seeks to legislate and make laws for the realm of light, it exceeds its divine authority. When as a judicial body it sits in judgment upon the consciences of men, it exceeds its authority. Violating these great principles by man-made institutions has brought a world of woe among men. All the officers given to this church, all the power promised to this church, all the task laid out for this church, are executive and administrative. Go preach and teach and heal and win and build is its marching orders.

THINGS ABOUT THIS MODEL

The New Testament makes plain several vital matters concerning the nature and work of this church and these churches:

1. Christ founded one as a model within the Kingdom and left orders for it to be duplicated and multiplied everywhere in the world.

2. He gave it its one eternal foundation and head, Jesus Christ.

3. He gave it its laws, directly and by implication, in the revealed truth of the New Testament. These churches have rights to carry out and to live and to practice all

the truth in the Word of God as the divine Spirit shall enlighten their hearts. Beyond this is the limitation of God's will. No new doctrine and no new ordinance, no new orders are to be set up by these churches. They are limited to the will of God revealed in the Bible and the plain implications of this will as interpreted by the divine Spirit. For instance, there is no order in the Bible for the churches to build schools and baptistries or church houses; but there is an order to preach and teach and baptize; and this material equipment is implied in the commands to do these things.

4. Christ gave to this church its government—on the divine side, theocratic; on the human side, democratic. Each is independent of the other with an obligation of interdependence and coöperation. It has no right to set up any institutions with sovereign powers over it. Its authority cannot be delegated, since the authority it has is delegated and delegated power cannot be re-delegated. The principle of coöperation in the work of these self-governing, interdependent bodies is very great and very imperative.

5. He gave it its officers—apostles, pastors and deacons; and in the development of its work teachers and evangelists as co-laborers with these officers. And he gave it its ordinances, baptism at the door of the church and a condition of membership; and the supper, which he set as his table within the church and commanded that these be kept sacred in observance, pure in their simplicity, and held in the places in which he set them until he comes.

6. He gave to this church and these churches their task, their marching orders, which is very simple—the winning of the lost, the teaching of the saved, the healing

of the sick, the helping of the unfortunate, the lifting up of the downcast. This was to be done by preaching and teaching the gospel and the establishment of healing and eleemosynary institutions and all the other means necessary to carry out this heavenly commission.

7. He gave it its message, the gospel—the gospel of salvation, the gospel of regeneration and resurrection. It is to be the message of Christ's death, his cross, his atoning sacrifice for sin, his burial and resurrection, and his conquering life of intercession at the Father's right hand.

8. He gave it its power, the Holy Ghost, to be with, to dwell in, to undergird, to rest upon, to guide, to open doors of opportunity, to reveal the secrets and riches of the truth, to empower for service, and to be Christ's vicegerent in the establishment of his Kingdom.

9. He promised to come again in his own personal sovereign power to take over the Kingdom and to finish the task of completely establishing his universal reign and giving complete triumph to his Kingdom.

WHAT CHRIST SAYS ABOUT HIS CHURCH

The New Testament is not only a revelation and an interpretation of Christ's life; it is a history of Christ's early churches and a compendium of their laws, doctrines and tasks; and in this Book divine we find the following things about his church:

1. That this church and these churches are his, his by right of organization, his by right of control and divine direction, his by purchase. They are bought by his blood. Any hand of violence laid on his churches or any effort to thwart or change the principles and task of his churches is a violation of Christ's ownership in these churches.

2. They are the pillar and ground of the truth. They embody the truth. They are God's expression of the truth. They are man's interpretation of the practical value of the truth. The truth rests on them for propagation and the multiplication of its agencies and power. We have no right to dishonor Christ's churches by trying to carry on the work of his Kingdom outside of his churches. His greatest glory lies within the bounds and through the work of his churches.

3. This church and these churches are called his bride and the work committed to these combined churches will eventually prepare the bride for the bridegroom; and the saved world is invited to the marriage of the Lamb. What a precious relationship is herein expressed and implied by this domestic figure! What a precious value this puts upon Christ's churches! How holy we should regard them and keep them and how we should love them ourselves and give our best to them! We should prize these churches above all earthly possessions. Our devotion to them should be as strong as our devotion to our tenderest human relations, and even more. The ordinances of the churches, the officers, their laws, their tasks, all these should be cherished by each member with the tenderest devotion and most glorious care.

REASONS FOR THIS

There are many reasons why these churches should be kept pure and become more and more precious to us. The following are some of them:

1. Christ's churches, being the pillar and ground of the truth, constitute God's organized effort to save the truth for the salvation of the world.

2. They are to be the publishers of the Bible, the distributers and contributors of the light revealed in the Bible.

3. They are to call out, raise up, train, support, promote, and back the preachers and teachers of the truth of God. What a mighty factor lies in these churches, the backing of the ministry, the training of the army of Christ and its support and maintenance!

4. The churches are to embody and feed and send forth the passion of evangelism and keep the soul-fires burning in the hearts of the saved, thus preserving and sending forth the mighty dynamic of Heaven for the regeneration of a lost world.

5. They are to keep in their purity and in their proper place the ordinances, these sacred emblems and types and spiritual photographs of the love and mercy and death and resurrection and loving return of our Saviour.

6. They are to be the defenders of the truth and the protectors of the truth's advocates. These churches are a mighty wall of defense for the gospel, as well as a mighty army of offense for the carrying of its truth. Science is making the world a neighborhood. The churches of Jesus Christ are to form the world into a league of brotherhood.

7. The churches are to furnish the money, the sinews of war, a commissary for this army of God. They are to be the banking house and stock exchange and great financial clearing house for carrying forward the work of the Kingdom of God.

8. They are to be the temple of the Holy Ghost, the spiritual center and dynamo for sending out God's power, enduing God's messengers, infilling his workers.

9. There rests upon them, though independent in them-

selves, the mighty obligation of inter-dependence and coöperation with those of the same model in bringing in the Kingdom of God. In this matter of coöperation these churches have no choice. It is a divine obligation set upon them. This coöperative spirit is manifested and reenforced and demonstrated in the example of the Trinity. The three in the divine Godhead work as one. So should the churches in carrying out the will of the Trinity. This coöperant spirit is also shown in the beautiful example in the New Testament churches. They worked together for the support of the saints, for the preaching of the gospel, and for the establishment of Christ's Kingdom in other parts. This coöperant spirit is a necessity of life and growth. The individual church, selfcentered, will die. With the coöperant spirit for all the work of God, it will grow and spread its power and usefulness in a wide circle. It is in this coöperating spirit alone that the wider programs of Christ and the principles of the Kingdom can be put forward in the largest and best way. The churches cannot go alone and do a world-wide work; but jointly, with one purpose and an enlarged plan, they can make a tremendous impact on the powers of sin and finally win the world to Christ. All the Kingdom interests demand the coöperation of these local units of multiplication in the fullest and best ways. Any leadership of these churches which keeps them out of their Kingdom task is a leadership of death, is Daniel's abomination of desolation standing where it ought not. Every church must face the lost and recognize its debtorship to every man out of Christ and every ignorant Christian and every sick person. It must hear the calls of all the world's need and make a sacrificial effort to administer to these needs. Standing above these churches, as the

constituent organization in Christ's Kingdom, towers regnantly the King of Glory saying to them, "Go, go everywhere; preach, preach all the things I have commanded you; teach, teach the whole truth; give your time, your talent, your powers, yourself; baptize the saved; call out the called; train them for service; give your blood; offer freely and liberally and joyfully and hilariously your money; recognize your gospel-debtorship, your spiritual-trusteeship to these living, dying, sinning, sick of the world." Oh, that the churches would hear this call, that they would see standing above them the outstretched, nail-riven hands of the Saviour on Calvary and on Olivet, coming and calling down the ages! It is our task to keep these churches in their pristine purity on their Christly foundations, treasure their ordinances, impassion and apply their doctrines, multiply this model, and through them preach the truth, teach the doctrines, and carry the crucified but risen and triumphant Christ to every lost man as quickly as we can.

Chapter VIII

THE KINGDOM LAWS OF CHRIST'S MOUNTAIN-TOP SERMON

(Matt., Chs. 5-7.)

Probably the two most effective deliverances in all the world are the Ten Commandments, given to Moses by the hand of God on Mount Sinai, and the sermon delivered by Jesus on the Horns of Hattin. These two constitute the governing laws of humanity. They have affected the life of the world more than all the disquisitions of philosophers, more than all the products probably of the human brain. God is the author of each of these documents. The first was the law of the old dispensation; the second, without abrogating the requirements of the first, became the law of life in the new dispensation. It might be profitable for us to look somewhat in detail at this, the topmost sermon of all the ages, the most effective, spiritual deliverance ever heard by man. The highest critics of the best age of civilization pronounce it faultless and flawless. Let's see some of the requirements of this spiritual legislation for the Kingdom of God. Turn to Matthew and read the fifth, sixth and seventh chapters and follow the line of discussion there.

1. The survival of the unfit—"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

The Darwinian theory of evolution is based on the survival of the fit. This doctrine encouraged the doctrine of the superman so prominently manifested in certain

quarters of the first part of the nineteenth century. It was the application of this doctrine which made a basis for the world war. Christ builds his Kingdom on the survival of the unfit.

2. The law of humility—"Blessed are the meek: for they shall inherit the earth." Much of human civilization is built on exaltation and pride. It exalts man and feeds his love of honor and promotion. Christ made the law of humility, lowliness, meekness, the law of the best progress.

3. The law of spiritual hunger—"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." He says here that the desire of the soul, the longing for righteousness, is a condition of contentment, of spiritual prosperity.

4. The preëminence of mercy—"Blessed are the merciful: for they shall obtain mercy." This is a contradiction of the mailed fist, a dethronement of the pugilistic in man. This urges man to give his palm and not his fist to the face of humanity. Mercy surpasses cruelty. Love outwits force.

5. The reward of purity—"Blessed are the pure in heart: for they shall see God." This is the highest reward to character. This law would block all unholiness if applied universally. The wages of chastity and cleanliness of soul are far greater riches than the rewards of impurity and uncleanness of life. The pure soul has eyes with which to see God now and hereafter. The unchaste and unholy are blind. Sin dims their vision. Purity gives the soul a wide horizon and the distance of the telescope.

6. The league of nations—"Blessed are the peacemakers: for they shall be ranked sons of God." Real world peace is based on personal peace of soul, purity of

character, humility and meekness of lowliness. Two regenerated souls seeking first the Kingdom of God constitute the first covenant in the universal league of nations and make war impossible.

7. The law of resistance—"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." There is no place in God's Kingdom for swords. Some day they will be made into plowshares. "The other cheek," is God's reply to persecution. He reviled not again his revilers.

8. The law of penetration—"Ye are the salt of the earth; light of the world." God has done more by the invasion of ideas than man has by his invading armies. Salt percolates; light persistently penetrates. Christianity is to save the world from moral pollution. We are to persist in the leaven of holiness and the patient penetration of the light of the truth of God.

9. Christ, the law's interpreter and fulfiller—"I have not come to destroy but to fulfill." The law furnished the standards of rectitude and righteousness. Christ interpreted, fulfilled and applied that law by the marvelous mercy and love of his human-divine life. Golgotha crowns Sinai. Sinai and Golgotha are needed for the straightening up of the soul and conduct of humanity.

10. Heaven's highest rank—"Whosoever shall break and teach to break the least of God's commandments shall be least in heaven's sight; but whosoever shall do and teach others to do these commandments, shall rank highest in the Kingdom of heaven." In God's sight greatness of man is decided by his attitude towards God's laws and his application of these laws to others. If man offends the least of God's children, it were better for him to be rock-chained in the bottom of the sea. No man can

climb in the ranks of men and occupy a place in God's Westminster and Hall of Fame who disregards the eternal laws of God.

11. Heart-criminality—"Whosoever is angry with his brother without cause shall be in danger of the judgment and has committed murder already in his heart." It is not the murderous lick that takes life which constitutes the essential element in homicide; but it is the spirit back in the heart of hatred and anger which in God's sight constitutes murder, that brings men to the frowning bar of judgment. Murder and adultery and all kindred crimes have their deadliest poison and most criminal guilt back in the heart. God condemns before the lick is struck or the deed done.

12. The law of offending members—"If thy right eye offend thee, pluck it out. If thy right hand offend thee, cut it off." Here is the law of spiritual disattachment and misplacement for the benefit of spiritual progress. It is better to suffer deprivation of an offending member of the body than to involve the destiny of the whole body.

13. The law of divorce—Matt. 5: 31, 32. The largest damage done to domestic happiness and the cause of children to-day is found in the violation of Christ's law of divorce. He sets up one cause, the cause of marital unfaithfulness. Men have tempered this law and have involved the destiny of the human race. Back to the law of the Kingdom of God should come all legislation for the protection of future generations.

14. The law of honesty—"I say unto you swear not at all, neither by heaven, by the earth, by Jerusalem, nor by thine own head." Here is the law of persistent, perpetual, perennial honesty. Swearing with uplifted hand does not add any reality or actuality to any fact or truth.

Man's dishonesty is the basis for all oaths required by law. Christ here sets up the law of perennial truth-loving and honesty.

15. The law of the highest love—"I say unto you, Love your enemies; that ye may be children of your Father who is in heaven." This is probably the greatest test and strain ever put to the human heart. To love the enemies, those who persecute and evilly treat you, requires the most virile strength of regeneration, justification and sanctification. All the enthroned graces of the gospel are challenged when the human heart is put to this test; but they can withstand the challenge and pass muster at such a test. This law applied would make impossible all strife and wars and friction and division. If all Christians would follow this law they would soon rout the forces of human enmity in the world.

16. The law of perfection—"Be ye therefore perfect." Here Christ sets up the ideal. He does not say that it is possible to reach it in this life; but God commands nothing less than our best and holiest. Some day, by the processes of regeneration, sanctification and resurrection, redeemed humanity hopes to reach the ideal, the fullness of the stature of life in Christ Jesus, completed and perfected children of God.

17. The law of modesty in service—"Therefore when thou doest thine alms, do not sound a trumpet before thee." The show of pride, the exhibition of humility and liberality, is abhorrent to the modesty of the Christian spirit and the law of unselfish love; but we should be warned against a false modesty. Jesus immortalized the liberality of the widow and her two mites and the self-sacrificing contribution of the costly spikenard of the penitent woman who anointed his feet with oil. He has

published these worthy deeds to all the world; but we should let others publish the value of our virtues and the merits of our service and not exhibit them ourselves.

18. The secret of prayer-victory—"When thou prayest, enter into thy closet. Do not use vain repetitions." It is the secret virtue, the merit of the soul, the inside closet of communion and prayer which God rewards with demonstrating power before men. And we should learn in prayer to shoot the straight arrow, not in vain repetitions, towards the heart of God. There is often great waste in praying, waste of words, waste of time. The Holy Spirit intercedes with us and Christ intercedes with the Father. Thus Divinity at both ends of our praying sifts and protects the Father from our wastes and extravagance and brings our prayers into accord with God's will. I would rather know how to pray effectively than to preach powerfully, because if I could pray effectively I would preach powerfully. God honors the child who seeks him in the secret place. He is sure to answer prayer and reward us openly.

19. The Kingdom's model prayer—It begins with "Father," the Heavenly Father, and first honors and exalts his name. It puts the name of the Father at the top of the Christian vocabulary. It then pleads that "thy kingdom" will "come, thy will be done" as fully on earth as it is in Heaven. This is the most royal petition that has ever ascended from the heart of man to the granting power of a Father whose riches are inexhaustible. It pleads for bread, but only day by day. It asks no accumulation. It desires no full granaries. It seeks only a daily supply. It sets a high standard of forgiveness. It seeks deliverance from temptation and power of evil and lays at the Father's feet the possession of the King-

dom, its honor, its power, and its glory. This prayer really asks for all we need, it is so inclusive and exclusive. It is the model prayer.

20. The law of secret devotion—"That thou appear not unto men to fast, but unto thy Father who seeth in secret." Fasting is commended, but all love of the spectacular and the appearance before men is taken out. There is to be no pride in it or feeding of selfishness or exaltation of self. It is to be a spiritual method of seeing the invisible and coming in touch with the secrets of Almighty God.

21. The law of true riches—"Lay not up for yourselves treasures on earth: but lay them up in heaven." This puts spiritual value to all earthly investments and carries them beyond Jordan's death to the Promised Land of life. It says where our treasure is there our heart will be. God thus seeks to tie us on to Heaven by spiritual investments in the riches which cannot decay nor be destroyed nor stolen from us.

22. The law of the inner light—"If therefore thine eye be single, thy whole body shall be full of light." We are bidden to seek the light that shines inside and comes out from within. It is heart-light which God wants and the world needs.

23. The law of singleness of love—"No man can serve two masters." God in his Kingdom does not want to share love with his enemies. He is a jealous God. He wants our best, our all of heart affection.

24. The law of trust—"Take no thought for your life. Your heavenly Father knoweth ye have need of these things." He sets out the futility and folly of trying to preserve ourselves. The fowls of the air are fed and the lily of the field grows by the careful, provident hand of

God, and we are worth more than these. He encourages in this great law of life complacent and confident trust. "In quietness and in confidence shall be thy strength." Contentment grows out of confidence. God's to-morrow will know the fullness of his love and we can trust him for it.

25. The law of Kingdom primacy—"Seek ye first the kingdom of God." Here God makes his Kingdom the pearl of greatest price, the one thing we should make first and primal in our hearts and lives.

26. The law of the uplifted foot—"Take therefore no thought for the morrow. As thy days so shall thy strength be." There are two things a Christian should not worry about—the things he can help and the things he cannot help—and this leaves him without excuse in worrying about anything.

27. The law of judging—"Judge not that ye be not judged." He here reflects upon the frailty of human judgments. They are always made with a partial view of the facts. The other side of every man we know would probably change our judgments of the side from which we view him. There is danger in partial judgments.

28. The law of introspection—"Behold a beam is in thine own eye." It is better to look within at our own frailties before we give an assize of the weaknesses of the other fellow.

29. The law of spiritual waste—"Neither cast ye your pearls before swine." This is a caution against spiritual waste.

30. The law of spiritual sureties—"Ask, seek, knock: ye shall receive and find and it shall be opened to you." A provident Father will not disappoint his seeking children. We can confidently go to his inexhaustible treasury

for the things we need, because Paul says, "Your God is able to supply every and all your needs according to the riches he has in glory."

31. The law of the topmost rule—"Whatsoever ye would that men should do to you, do ye even so to them." It is not only the golden rule but the highest road to peace and happiness.

32. The law of the straight road—"Enter ye in at the straight gate." He here calls us to the strictest rectitude, the most circumspect life, the cleanest character, the straightest road from regeneration to glorification.

33. A test of fruit-bearing—The fruit decides the tree. The water tells the spring, whether bitter or sweet. The fruit judgment is a splendid spiritual judgment.

34. The law of spiritual surprises—"Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven." Many will come to the gates of glory, doubtless, surprised. Camouflages, veneers and spiritual whitewashings will not get us by, because the true tests of character are ahead and it will not be found in professions, but rather in possessions.

35. The law of reënforced foundations—"I will liken him unto a wise man who built his house on the rock." A good structure with false foundations will fall when struck by the storms of life. We should look to the foundations of our faith and character. They should be made storm-proof and sea-worthy. If life and character are built on the rock which is Christ Jesus there are no tests and storms of life which can sweep us away and destroy the super-structure of our character.

In this wonderful message which is the summary of the laws of life in Christ's Kingdom the Saviour sets out the beginning of the trail triumphant, the straight and

narrow way leading to glory at last, peace and prosperity between. He who measures his life by this standard and approaches it will live the successful and conquering life in the Kingdom of God. Of course all these laws are based in Christ's view upon the doctrine and experience of regeneration. The new birth spoken of by him in the third chapter of John, this is the rock foundation upon which the life must be built by these wonderful laws of love.

Chapter IX

KINGDOM FUNDAMENTALS IN PARABOLIC DRESS

> Mark 4: 30—"And he said, whereunto shall we liken the kingdom of God? Or with what comparison shall we compare it?"
>
> Matt. 13: 10-11—"And the disciples said unto him, Why speakest thou unto them in parables? He answered, Because it is given unto you to know the secrets of the kingdom of heaven, but to them it is not given."

In the three Synoptic Gospels are recorded many parables on the Kingdom, Matt. 13, Mark 4, Luke 8. Christ asked, "Whereunto shall we liken the Kingdom of God?" His disciples asked, "Why speakest thou in parables?" Christ answered that they, his disciples, might understand the secrets or mysteries of the Kingdom of Heaven. Our Saviour then spoke to them in parabolic form a number of great underlying principles involved in the growth of his Kingdom. They all have to do with growth, development, conquest, victory. "Behold a sower went forth to sow." The Kingdom is like this, he says. "The kingdom of heaven is likened unto a man which sowed good seed in his field and while he slept an enemy sowed tares." "The kingdom of heaven is like a grain of mustard seed." "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." "The kingdom of heaven is like unto a treasure hid in a field."

"The kingdom of heaven is like unto a merchantman seeking goodly pearls." "The kingdom of heaven is like unto a net that was cast into the sea." "Every scribe which is instructed in the kingdom of heaven is like unto a man that is an householder."

These parables or comparisons teach valuable principles of life and power and every believer of the New Testament gospel should be the good householder, to know these principles that he may constantly bring forth new and old things for the edification and uplift of God's people. These great teachings go to the secret bottoms of growth and the gospel merchantman who seeks these pearls of great price will come back with his argosies laden with the riches of the heavenly Kingdom.

SOME KINGDOM FUNDAMENTALS

What are some of these foundation principles thus brought out by our Saviour in his Kingdom parables?

1. The supreme value belonging to all matters touching Christ's Kingdom. "The pearl of great price." "He sold all he had and bought it." Christ's matters of the soul are of the highest value and should be so treasured and valued by us. They should receive the first concern of the young, the middle-aged, and the old, the wise, the ignorant, the rich, the poor, the high, the low. We should sell all and seek above all else the pearl of the highest price. We should regard its possession as of more value than earthly riches or pleasures, or health, or honor, or glory. Such a conception of the interests of God's Kingdom, if universally possessed by God's people, would bring all our children early into his Kingdom and churches, lay under tribute to him our very selves and rapidly

cause the kingdoms of this world to become the Kingdom of Christ. Our besetting sin is that our religion is a religion of convenience and we make its demands secondary and not primary. "First things first" would change this old world into the garden of the gospel in a brief period. He who loses Christ and gains all else has lost all. He who gains Christ and loses all else has gained all.

2. The principle of patient toil. God's Kingdom is a growth among men and like the oak, if it is to be strong against the storms of the ages, it will steadily and slowly grow through the ages until like the small mustard seed it will cover the world with its shade and protection. We need patience if we be wise householders and builders. God laid the foundations of his Kingdom far back in the ages, and through the processes of time he is gradually spreading its mighty rule among men. History brings its message of patience. We should never sow the seed and then pull up the young plant to see whether it is growing or not. This principle should iron all the frets, complaints, impatience, out of our hearts and cause us to patiently toil, wait, and trust God to bring the harvest. Remember, it is first the tender plant, then the blade, then the full stalk and afterwards the ripe, rich harvest. God must give the increase. We can plant and water, but he giveth the growth and increase. Patience in persistent toil is a valuable grace and a wonderful stabilizer.

3. Wakefulness and watchfulness. "While the sower slept the enemy sowed tares." This parable is a mighty gospel polemic against laziness, idleness, and the ease-loving spirit among God's people. Christ's churches have had their most serious conflicts and backset by "sleeping while the enemy sowed the tares." Our enemy,

the old devil, is wise and always on the job. He knows the art of applying sleeping powders to God's people. The tares of ungodly and unconsecrated riches, the tares of pleasure, selfish and sinful, of appetite and passion, of covetousness, self-indulgence, of pride, of prejudice, of criticism, all these tares of division, diversion, are constantly being sown by the enemy of souls. All the avenues to our harvest fields should be guarded by Christ's wakeful workers.

4. The principle of penetration. "The leaven that leaveneth the whole lump." "The light that shineth in darkness." "The salt that loseth not its savor." Christ's Kingdom is built strongly on this spiritual principle. The sermon on the mount and all Christ's wonderful teachings have persistently penetrated the minds and consciences of men until the heart of civilization is made up of the warp and woof of his teachings. He never uses force except the dynamic of the truth. It penetrates, persists, and finally achieves. This mighty fundamental should encourage us to sow beside all waters, plant in all soils, send the leavening salt, the savoring power of the gospel, everywhere, remembering that after a while it will leaven the whole lump. Carey, Judson, Morrison, Moffett, and the other faithful missionary farmers sowed, planted, watered with their tears and blood, the soil of heathendom and the processes of penetration are working, leavening, and now the harvests are coming in. Our faith in the gospel's penetrating power should be confident and victorious.

5. The principle of spiritual measurements. "What measure ye mete, it shall be measured to you." If we desire a harvest large and glorious we must sow as are our expectations. What a call for liberality, unselfish

giving of self and talents and means! All the graces of the gospel stand against selfishness, covetousness, sordidness, and all the warnings of the truth point to the ruin of the selfish life. God desires our lives to be the fruitful soil which will bring forth the hundred-fold. The soil thus must not be thin and stony, nor choked with riches and the cares of this world.

In following and applying the parabolic principles we will find the mysteries of the gospel and will gain great heavenly riches, even the pearl of great price.

Chapter X

ITS PRIMAL PRINCIPLES OF MULTIPLICATION

Matt. 16: 18—"I will build my church and the gates of hell shall not prevail against it."

Lu. 12: 32—"It is the Father's good pleasure to give you the kingdom."

Matt. 28: 18-20—"Go ye into all the world and make disciples of every creature; baptize them, teach them."

In the previous chapter it was set out that the church which Christ established in his earthly ministry was to be the multiple, the model and the standard of all the churches; and this model was to be multiplied until the gospel was preached to every creature and until the saved were taught and baptized. This church which under the leadership of Christ was set up and which under the dominant power of the Holy Spirit on the Day of Pentecost started in a wider way and with new demonstrations of power its journey around the world is under the marching orders of its commander and head and is under eternal and imperial obligation to carry his truth and establish his righteousness in all the world.

Having established the saved man as a unit of multiplication and this model church as the unit of organization, we face now the problem of what are the primal principles upon which this organization is to carry out the will of the King and push the boundaries of the churches out

to the limits of the Kingdom. It is to be remembered that the seed of eternal life planted in the soul of the believer is the germ of propagation and carries in its kernel the vital life factor, and in this life factor is the passion for propagation and multiplication of its kind. It is a conquering ingredient of eternal life. It cannot be satisfied to live in itself. It must go and grow and spread. It is the holy leaven which will not cease its working power until it leavens the whole lump. It works itself out of the individual to other individuals and these individuals, saved by the same life-giving germ, group themselves into an organization called the church and this new unit of organization, burning with the same passion for propagation, seeks to multiply itself. So, starting with this life-germ in the individual and in the church-group we proceed to take the world for Jesus Christ. Now, what are some of the principles upon which this life-bearing germ works itself out to the utmost ends of the earth?

THREE GREAT LIFE-FACTORS

It is my purpose to gather the discussion of this chapter around three great life principles. They are primary and primal and lie bedded in this germ of eternal life. They govern the course of the outward growth of this life principle. The entire program of God's Kingdom in its world-reaches, development, and conquering conquest is based upon the application of these three great principles.

1. The principle of love—a deathless love, a love that knows no racial barriers, no color lines, no climates, no conditions of freedom or servitude, but breaks all barriers, levels all mountain ranges, lifts all valleys and halts

at no difficulty. It is a boundless love. It finds its root-germ in the nature of God. The God of the Christian is love, the well-spring of love, the fountain out of which all worthwhile love flows. It is the chief attribute of the Trinity, alike in the Father and in the Son and in the Holy Spirit. It is a love based upon absolute justice, holiness and righteousness. It makes no compromises with sin. It is full of mercy, long suffering. It loves all sinners. It is a love with passion, the holiest that ever throbbed in the heart of God. It is a love of sacrifices. It will go to the utmost limits, even the crucifixion of the holiest man, even a God-man, who ever walked the earth.

It is a love that provides, a provident love, an extravagant love, a love that cares, a love that has power. It is a love which can impart itself. It accompanies, as one of its strongest characteristics and ingredients, this eternal life-germ implanted in the heart of the believer. This love bottoms and is the bed-rock and sub-stratum of all God's plans for man and for his salvation. It is the fundamental principle in the establishment of his Kingdom, in the propagation of his truth, in the building of his church. The rock of which Jesus said, "I will build my church," was a rock with its deepest foundations laid in love, the love that was willing to die the most cruel death for man at his worst, to save him to his best. It is this love that suggested the making of man and in the hour of man's fall came to his relief and even far back of his fall made the plans of redemptive love.

It was this love that made the earth and gave it its flowers, its landscapes, its myriads of beauties and provisions for man, gave it light by day and by night. It was love that built the altar in the garden and protected the tree of life. It was this love imparted to the first

pair that began the habitation of the world. It gave birth to motherhood and childhood. It was this love that provided a Bible and mercy and truth. It was this love that initiated the Kingdom of God among men and gave it its loving King. It was love that hovered over the home of Mary in Nazareth and wrought the virgin conception of Jesus, the world's Saviour. It was love that guarded the manger at Bethlehem and kept this Lamb slain from the foundation of the world for the thirty years when he lived a holy life amid the common life and consecrated the common man. It was this love that cried amid bloody sweats in Gethsemane and climbed Golgotha carrying on its shoulders the cross of man's salvation. It was this love that bore and sustained the Saviour's heart when he paid the full price of our salvation on the cruel cross. It was love that folded him in Joseph's tomb. It was love that sealed this rock-ribbed home of the crucified Saviour. It was love that turned the key and unsealed the Roman signet. It was love that burst the bands of death and gave the world the first fruits from the grave. It was this love walking and preaching and teaching, performing miracles, saving men, walking from Bethlehem through thirty-three years of limitation, persecution, crucifixion, entombment, to ascension's mountain. It was this same embodied love that climbed the skies and sat down at the right hand of the throne of the Father and there to-day sits regnant in the seat of the intercessor.

This love has kept the Bible, fought the battles of righteousness, called all preachers and established all churches, sent out all missionaries, crossed the seas with the light of life, builded all institutions, generated all liberality. This love has built a hell for the unbeliever and the rebellious against God, for the devil and his

angels, that they may be eternally separated from the saved. This love is now building mansions in the skies, preparing a place for the love-bought, the blood-washed, the ransomed of the Lord. This love will be the law of that realm. Heaven will know no constitution except that of love, no laws except of compassion. Its light will be love. Its King will be the crowned Lord of Love.

It is this love which is the chief characteristic of God, which we must carry to a lost world. We must embody it in our own hearts, enthrone it in our own characters, live it among our own children, make it the law of society, make it the chief principle of the government of nations. This love must characterize and bottom all our programs. When we preach even on the wrath of God, on the burning doctrines of an eternal hell, we must do it with a heart compassionate with this love that went to the cross. We should build our churches on this principle. It is the chief drawing power of God among men. He said so when he made this love a person, a divine-human person, and hung him on a cross and lifted him up before the eyes of a lost, rebellious world and said, "I, if I be lifted up from the world, will draw all men unto me." This is the drawing power of crucified love. It will stop the rage of the savage. It will turn the wrath of the heathen and make over sinful men, if preached and believed and practiced and embodied in human life and carried as the chief principle of Christ's coming Kingdom around the world.

2. The second great principle in the propagation of Christ's Kingdom is the principle of soul freedom, liberty of self-determination, conscience freedom, the freedom of the soul which recognizes only one lordship and that is the lordship of Jesus Christ. Jesus says, "The truth shall make you free." The truth finds the soul of the

individual a slave, a slave to sin, a slave by nature, a slave to sin by choice, under the pressing dominance of a hard taskmaster, Satan. This slavery has mastered every particle of his nature. It governs his conduct, shapes his destiny, sits in the council room of every decision, governs life. The truth comes in the dynamic power of the gospel and breaks the bands of this sin-slavery and frees the soul, changes its parentage from Satan to God, changes its nature, renovates and regenerates its whole being, frees it from the guilt of sin, the controlling power of sin, the judgments of sin, the doom of sin, and makes the soul free indeed. It is the freedom of love and law, spiritual law. It is a freedom that lovingly recognizes a new master, which finds its largest liberty in doing the will of this new master in the realm of this new spiritual freedom. Now it is the law of this spiritual freedom which governs the spiritual multiplication table in the propagation of the Kingdom of God. It rules out all force. It rules out all ecclesiastical overlordship. It has no need of human establishments of authority, sacramental, priestly or ecclesiastical. It needs no priest or pope or infallible church with the infallibility exercised and interpreted by mortal man. It looks to Christ alone. He performs all priestly functions of this free soul; he exercises all the lordship which has any rights in this human soul. He is its teacher and counselor and the boundaries of his will form the territory of its freedom. No church can bind or limit this freedom; no state, no legislature, no judiciary, no Magna Charta can add to its spiritual liberty or take from it any of its freedom. It stands in the light of eternity before and is alone accountable to God.

The bill of rights of this free man ends its claims at

the door of the rights of others and it governs its conduct by the law of love. The law of its freedom separates all states from religion and establishes a free church in a free state. The law of this freedom will, if extended, tear up all priestly phylacteries and throw on the junk-heap all binding rituals and make obsolete all cold ceremonials in religion. It brings man out in the open in God's big free world and makes him an uncrowned king of himself under the compassionate sovereignty of Jesus Christ, governed by the laws of grace and sacrificial service. The application of these two great principles, love and spiritual freedom, will change much that is in the world to-day, will tear down many of the world's institutions and overthrow all of its oligarchies, monarchies, autocracies and imperial institutions everywhere. It will tear down castes and classes and greatly level the world in the gospel plains and tablelands. It will take the teeth out of the lion and the lion nature also that it may lie down with the lamb and be in perfect fellowship. It will beat the swords into plowshares, turn the jails and penitentiaries into schools and hospitals and the court houses into places of evangelism; judges and sheriffs will become preachers, and soldiers will become missionaries; and this is the holy end towards which God is combining all things to bring in his glorious Kingdom.

3. The third great principle of church multiplication and Kingdom-extension is found in the doctrine of co-operation, the fine art of working together for common ends. The other two principles just discussed are basic and primal in the makeup of coöperation. Coöperation is the loving binding together of free, saved souls, acting with a common love toward a given end—the triumph of the truth. This doctrine of coöperation is a New Testa-

ment fundamental. It finds its chief illustration in the Trinity,—the three in the Godhead, united, working together. It has many illustrations in the early New Testament churches. A glorious illustration of this power is found in the makeup of the apostolic band. Peter was uncultured, untrained, uncouth, impetuous, sensitive, bold, rugged, angular. John, cultured, refined, patient, balanced in disposition, somewhat reticent, living upon the finer qualities of life, seeing the spiritual everywhere, worked gloriously with Peter. They were members of the same inner circle with Jesus. There was Mary Magdalene, out of whom the Saviour cast the devils, who when saved by Jesus became a fit companion for Mary the mother of the Saviour, modest and virtuous, honored above all other women. They worked in the same group. This is coöperation of the highest sort. It must be remembered concerning this coöperation that

(1) It does not impair the rights of the individual. It glorifies them and gives them their best opportunity for the utilization of their powers.

(2) It does not curtail the powers of love. It gives boundless opportunity to expression of this love and to project it in terms of life and power.

(3) It does not compromise truth. It gives demonstrations of truth's cementing, conquering power.

(4) This coöperation is based on the authority of God's Word, the leadership and lordship of Jesus Christ, the doctrine of open council. It merges prejudices and preferences into a common bond of love making toward the common good.

(5) It does not impair freedom of conscience. Cooperation makes no demands and enforces no laws upon the freedom of conscience. It recognizes the central

factor of religion,—Christ the Lord of the individual,—and turns away from all other lordships.

(6) This principle of coöperation has binding power. It offers energies to the power of the Holy Spirit. It has cementing power of compulsive and dynamic love. It works not for pay, but because of gratitude. It claims no honors, except the honor of the largest service.

(7) These three principles working together form a tremendous structural power for the performance of the gospel task. It builds churches, institutions of learning, of charity, of medicine, and all the other eleemosynary forces which make for the world's uplift and betterment.

(8) It has in it a propelling passion, a love burdened for souls. It is mastered by a compassionate evangelism and seeks only the good of men through their covenant relationships to Jesus Christ.

(9) This fine art of working together on the basis of freedom and love carries with it some glorious fellowships. It makes fellow-citizens, fellow-workers, fellow-sufferers, fellow-soldiers, fellow-servants out of all men who submit themselves to the sway of these principles.

(10) It is the application of these great principles to the hearts and lives of men which constitutes the hope of the world. Through these we are to build our churches, establish our educational, missionary and benevolent enterprises and institutions and foster and promote the causes of Jesus Christ, and not only make the world safe for democracy, but make it safe for Christ, even make it the foundation of his eternal, invisible and finally universal Kingdom. He who has these principles rooted in his heart, enthroned in his soul, governing his life, can take God's Word, the message of Christ's cross, in the power of the Holy Spirit, and be a world-conqueror and a world-winner.

Chapter XI

ITS STRUCTURAL AGENCIES

Jesus Christ does not mean to set up his Kingdom nor build his churches alone, without the aid of man. The structural power of men is a foreordained factor in the bringing in of Christ's Kingdom and the building of his churches. God did not turn this task to angels. They serve God in other realms and are the aids to men in this world; but the responsibility of bringing in Christ's Kingdom is not on the shoulders of angels. He has transferred a large part of this Kingdom responsibility to the heart and shoulders of man. The saved man is the unit of life; the organized church is the unit of organization. What are the structural agencies in the Kingdom and in the church which God has used in the establishment of both? In this case, also, I will discuss three constructive agencies. All the others are included in these.

THREE AGENCIES

1. The first one of these agencies, and one of the primary forces in bringing in Christ's churches and building his Kingdom, is the Christian home, where the saved father and saved mother seek to build a miniature kingdom of heaven by leading to Christ, nourishing, developing, training, calling out into the service of God, their children and sending them forth to help conquer the

world. In this home there are certain sacred responsibilities.

(1) There is holy marriage based upon mutual love and common interest, gathering about it all the virtues and strength of consecrated manhood and womanhood. God has made the two one in love, in name, in destiny, in coöperant service for him; and this union is cemented by sacred marriage.

(2) Parental responsibility for children and the children's filial devotion to the parents. The right sort of parenthood will not only feel the responsibility to feed, clothe, shelter, protect, educate, and develop childhood, but also the deeper and eternal responsibility of setting up in the heart of the child right relationships with Jesus Christ. The spiritual debtorship of the parents to the child is far greater than any other responsibility.

(3) The prayer altar and the Bible. God has set his Word with its enlightening power, its constructive strength, and the prayer altar with its open window to Heaven and the consequent inflooding light from God, in the heart of the Christian home. Character built in a home where these two great factors abound will withstand the tests and storms of life. No child can wander far in wicked ways from a home built around God's Word and the prayer altar.

(4) Right standards of living. God would have in every Christian home the parents walking with God, getting their strength from him, living close to him, governing their lives by the laws of his love and grace, thus building impregnable barriers around the wayward child; and if they are faithful God's promise is true and his blessings sure for the safety of the home. When the home is wrecked by unfaithfulness, by low standards of living,

by prayerlessness, by the establishment of worldly ways, the following of sinful pleasures, then as far as the influence of that home is concerned, Christ's Kingdom, his churches, and the world civilization will suffer; but where the home is built on faithful, loyal love, holy marriage, high standards of consecration, around the Bible and the prayer altar, the churches are safe, God's Kingdom will come, and civilization will be secure. The Christian home is the basis for church and Kingdom prosperity. The churches and their leadership should make much of the Christian home; keep its spiritual fires burning, preserve its drawing and constructive character-building power. This is one of God's chief agencies in bringing in his Kingdom and building his churches.

2. The Word of God—the inspired and inspiring Bible, not inspired because inspiring, but inspiring because inspired. "There is just one Book—the Bible," was the verdict of one of England's greatest minds. God uses this Book as the mighty sword of the Spirit for the establishment of his Kingdom and the building of his churches. For this Book to be effective in Kingdom constructive power, it must be accepted as inspired of God, not only revealing the will of God and containing the Word of God, but that it is the Word of God, his will to men. It is the revelation of his Fatherhood, of Christ's Sonship and Saviourhood, of the Saviour's vice-gerency, of the nature of the soul and the guilt of sin, the way of life, the way to Christ, the way to Heaven. It is God's Book and his mighty agency in bringing in the Kingdom of God. It is one of his greatest factors in the construction of Christian character, the establishment of strength among men. It is the light from this Book which first breaks in upon the soul under the coöperating power of the

divine Spirit when the soul is found in darkness. It comes as a mighty dynamic to break the bands of sin and point the soul heavenward. Upon the basis of this revealed truth God is rebuilding the world, regenerating the souls of men, bringing in a new Kingdom, the Kingdom of universal peace, and establishing an unshakable civilization, even the high ideal of the enthronement of Christ in all the realms of life.

There is very great responsibility on God's people to keep this Book in its proper place in the affections of men. Our main task is to preach it, teach it, publish it, apply its principles to life, love it, claim its promises, appropriate its constructive power. We do not have to defend it. It is its own defense. We do not have to overtrouble ourselves in explaining its mysteries. God will take care of the miraculous element. Ours is the task of putting its truth close up to the consciences, down deep in the lives of men. It is for the proclamation of this truth we build our churches and establish our institutions, organize our boards and send out our missionaries. What the world needs is the Bible. What lost souls need is the virile truth it brings. No money is lost which is invested in the propagation of the truth of the Scriptures. No life is wasted which is consecrated to this holy purpose of carrying the truth around the world.

3. The third mighty dynamic in bringing in the Kingdom of God is Christ's churches. It was the only institution Christ set up in his earthly ministry. God had established the home and marriage before he did the church. It was left to Christ in the period of his manhood to start and establish this divine institution. It is his *ecclesia,* consecrated congregation of believers, set for the establishment of the Kingdom of God and the propagation of

the gospel. These churches are the expression of the life and love and grace of God, the heralds of his message to unsaved men, the bearers of the cup of salvation to the famishing lips of the lost. They are the pillars and ground of the truth. They are to express the fellowship of love and the power of coöperation among men. They are to sing the songs of the mercy of God and proclaim from the housetop and in every nook and corner of a sinning world, the light and love of salvation. They are to be the promoters of all educational, missionary and benevolent enterprises and furnish the means for their support. They are to hear the cry of the lost, the moan of the sorrowing, the agony of the sick, the appeal of the widow and the orphan. They are to extend the helping hand to all downtrodden, defeated humanity. These churches are to be the treasury, the storehouse of God's tithes and offerings. They are to be the administrators of Kingdom business; and, under the direction of the divine Spirit, the promoters of the King's business. It is one of man's highest privileges to be a member of one of Christ's churches. No greater honor can be given to him, no greater fellowship could be offered him. He should count it a pearl of great price. As members, we should cherish all of its institutions, protect its character, and promote its interests.

THE DIVINE ADMINISTRATOR

It must be remembered that on the divine side the Holy Spirit is God's chiefest earthly, structural agency in the establishment and the building of his cause among men. He is Christ's vice-gerent, his divine representative and administrator in this dispensation of the Kingdom af-

fairs. The churches are under his direction. It is he that calls to salvation; it is he that inspires and empowers and directs the work and the workers. He sets the tasks, ordains the fields, undergirds the work, enforces the divine will among all its agencies. He utilizes nations, overrules wars, turns by his providential direction the cruelties of all history to the furtherance of the divine purpose and the setting up of Christ's Kingdom. It is exceedingly important for all of God's people, these units and agencies of grace, to be pliant and supple in the Saviour's hands, always obedient to his will and subject to his orders, in order that the Kingdom of God may be rightly established and that the progress may be constant and upward and onward. It is our privilege to become a factor in the hands of this divine direct agency and to be utilized by him in building Christian homes, propagating and sending forth the truth of the Bible and building and making aggressive and militant Christ's churches. If we miss our part in this task we have missed the best of life. If we do these things to the fullest of our powers there is no death for us, but an enlarged and never-ending influence.

Chapter XII

ITS VITALIZING THEME—THE CROSS

John 12: 32—"And I, if I be lifted up from the earth, will draw all men unto me."

I Cor. 2: 2—"I am determined to know nothing among you, save Jesus Christ, and him crucified."

Gal. 6: 14—"God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Rev. 12: 11—"They overcame him (Satan) by the blood of the Lamb and the word of their testimony."

Eph. 1: 7—"In whom we have redemption through his blood, the forgiveness of sins."

Rev. 1: 5—"Unto him that loved us and washed us from our sins in his own blood."

Col. 1: 20—"Having made peace through the blood of his cross, by him to reconcile all things unto himself."

These and other Scriptures make it plain that the hopes and destinies of men hang on the two arms of Christ's cross.

THE CENTRALITY OF THE CROSS

The cross of Christ is central in the Christian's theology, experience, hope and life. It is a scarlet thread running from Genesis to Revelation in God's revealed will and which binds the bundle of the Christian's hopes. It was in the Garden of Eden. It colored the first promise, "the seed of the woman shall bruise the serpent's head and he shall bruise his heel." It showed itself in the more acceptable sacrifice of Abel and runs like a streak

of gold through all Jewish history. The lambs, rams and bullocks on the Syrian hills, the spotless of every flock point to the Lamb that was slain from the foundations of the world. In Egypt, in the wilderness life, in the tabernacle, in the temple, the sacrificial blood speaks of a better day when God's Lamb should be offered. It was to the shepherds herding lambs for sacrifice on the fields of Boaz, near Bethlehem, that the angels came and announced the arrival of the Lamb to be slain for the sins of the world.

The same great truth is treasured up in the ordinances. Baptism, a picture of death, as the confessing candidate yields to the liquid grave, signifies he is dead to sin and is buried with Christ in baptism and rises to newness of life, sets forth in living light the memorial of this great central theme of the Christian's hope. The supper, emblem of blood and body separate, the bread and the wine, shows forth the Saviour's death, his atoning death, until he comes again. It was central in the ministry of John the Baptist preaching in the wilderness. He was sent of God to institute the first ordinance, baptism, and when God pointed out to him his redeeming Son, John exclaimed, "Behold the Lamb of God." This was to say, the blood of the Lamb, the eternal Lamb of God, is the cleansing fluid for the sins of men. Peter preached the cross; Paul preached the cross; and all successful ministers since through the winding centuries have made the cross of Christ central in their preaching. Its power on the mission fields is the song of every missionary who has faithfully lifted the cross and called sinners to it. It still has power to break the hearts of men and the shackles that bind their souls to Satan's rule. It is the heart of the preacher's ministry. It is the kernel of the truth

GOLDEN GATE SEMINARY LIBRARY

which gives life to the penitent, trusting soul. Every life, every home, every church, every institution, every community, every state, all the world should be built around the cross of Christ. This cross is not to be exhibited on church spires nor worn as an emblem around the neck. It is to be worn in the affections of the soul and carried as a treasured heart of Christianity.

WHAT THE BLOOD DOES

The question is raised, What is the power, the efficacy of the blood of Christ? What is its mission? Is there any vicarious effectiveness; is there any redeeming power in it? The value of this cross may be seen in several directions.

1. It is the one spiritual prerequisite of salvation. "Without the shedding of blood there is no remission"—Heb. 9: 22. There is no salvation without the shedding of blood, nor without the application of that blood. There was no value in the blood of the sacrificial lamb in ancient tabernacle and temple, except as it was the spiritual index pointing to the Lamb who was to be slain. In this rich truth the cross of Christ finds expression of its highest value. Let every saved man know that it is through this blood, the blood of Christ, he was saved and let every unsaved man know that this constitutes his only hope.

2. The cross of Christ is the highest expression of God's best love for man at his worst. This demonstration of Christ on the cross speaks louder than words or music or monuments. It is love gone to the limit. God could not in any other way have spoken so plainly and loudly the message of his love. Christ on the cross is the

end of controversy as to the depths of God's love for a fallen, alien race. And it is an expression of God's love for men, not at their best, but at their worst. Men love the women they make their wives seeing them at their best. God saw us at our worst and gave the highest expression of his affectionate concern for us.

3. The cross is the most thrilling definition of man's sin. If God's remedy for sin was the cruel crucifixion of his Son who himself was sinless in the stead of guilty men, surely the disease demanding such remedy is unspeakably bad. It is worse than all the combined maladies of the deadly germs which ever sought the destruction of man's body. Sin was black and heinous and deep and high and sinuous and tragic.

4. It is God's spiritual alchemy, the blood of Christ is, for the cleansing guilt of our sin—Rev. 1: 5, Isa. 1: 9. He washes us in his own blood. He finds us deserving hell, guilty, covered with sin, with all the deadly poison of its unholy ruin in the very substance of our natures, and with this cleansing fluid he washes us as white as snow. No other fluid in all the world will take the stain of sin out of the garments of the soul. But this spiritual alchemy, the expressed fluid of crucified love, when applied by repentance and faith through the gospel of Christ, cleanses the blackest spots from the soul.

5. It is our means of peace and pardon—Col. 1: 20, Eph. 1: 7. It gives us access to the pardon of our Father, because God sees us when Christ was crucified and sees Jesus in us when we are justified. It is our access to peace, the peace of forgiveness, the peace of freedom, the peace from the fears of sin and its doom, the peace which passeth all understanding amid the storms of life. The cross is the insignia and index of God pointing towards

the delectable tablelands of pardon and glorious peace.

6. It is God's earthly insignia for final triumph over Satan and sin—Rev. 12: 11. Wherever the cross is, there is victory. Christ paid the price of our victory when he arose from the dead. His blood on Calvary cleansed our souls. His triumph over the tomb says we are free. When the soul wears the sign of the cross, it wears the insignia of eternal victory. No soul need fear the undiscovered realities of the future, nor the peril and tests of the storms of eternity. Christ conquered all his enemies and ours and has bought and paid the full price for our spiritual triumph in this life and in the life to come.

7. It is God's uplifted love-heart for drawing all men to Jesus, the Saviour—John 12: 32. Nothing has the drawing power of love. An unselfish love, the love that knows an experience of sacrifice and crucifixion is the most powerful spiritual dynamo in all the world. This is why the most sinful man will quail and quake and quiver and surrender and come under to the Father when he hears the message of the power of Christ's uplifted cross.

8. It is the chief, the central theme for every preacher and teacher—I Cor. 2: 2. Just in proportion as our preaching and teaching veer from the cross and get away from its centrality, just in that proportion is it effeminate and ineffective. As in England all roads lead to London, so in Christianity all roads lead to the cross. All our messages in song, in sermon, in teaching, in witnessing, should draw their vitalizing power from the cross of Christ. No man can preach more than the cross and no preacher should preach less than the cross.

9. It is the best real ground and cause for glorying—Gal. 6: 14. Paul could have boasted of many things, his

matchless mind, his philosophical and spiritual insight into the deeper mines of the truth, his ability as a teacher, his tact and powers as a soul-winner, his matchless leadership in missions and evangelism, his constructive ability in establishing the Kingdom of God and building churches, his mighty sweep of vision and spiritual power as a writer and interpreter of the truth of God; but turning from these as minor and less important, he said he gloried most and only in the cross of the Lord Jesus Christ. It was not in Christ's marvelous teachings, not in his power to heal the sick, raise the dead, nor in his great ability as a preacher, nor in his wonderfully holy life, but in his cross, his death, in which Paul gloried as the chief cause for spiritual gratitude and praise.

10. It is the sign of sonship in Heaven, Rev. 7: 14. Those who are without the blood-white garments, washed in the blood of the Lamb, cannot claim entrance to the wedding feast of the Lamb—Matt. 22: 11-13. The great question is, Have we had the garments of our soul washed in the blood of the spotless Lamb? If saved by this redeeming blood we are truly the sons of God, the heirs and joint heirs of Jesus Christ.

WHAT OUGHT WE TO DO WITH THIS CROSS?

The cross of Christ is so significant and meaningful, both in the life that now is and the life that is to come, it is reasonable for us to ask, What value should we put to it in our practical every-day experiences? The question is answered as follows:

1. Shall we wear this cross as an emblem? The answer is that it looks far better in the soul and manifested in the life and exhibited in the character of unselfish

service than to be seen worn around the neck or erected on church spires. We should treasure it in our affectionate love.

2. We should trust it, trust our souls to this cross, commit our lives in holy consecration to the propagation of its saving truth around the world. It is not a faith in a dead Christ when we trust in the cross. It is a faith in a Christ who was able to endure the cross, conquer the grave, and come back with resurrection power.

3. We should submit our souls daily to its cleansing power that we may constantly keep free from the contaminating soils of sin. It is the ever-living fountain of the Father's love to which we should go for renewing strength and cleansing power.

4. We should proclaim it and bear it and carry it and press it to the hearts of lost men as the only hope and chance of their salvation. We should make it central in our preaching, in our prayers, in our daily touch with men.

5. We should love it and cherish it and testify to its saving power and live up to the highest standards of righteousness which it sets and exemplify it unselfishly that men may be drawn to the cross and its cleansing power by the testimony of our lives.

6. We should obey its calls, herald its messages. The two arms of Calvary's cross are yet stretched out over a sinning world showing the way of mercy, calling to the higher and better life, the life of unselfish service. It is this cross which calls every preacher to preach, every missionary to go afar, every gospel singer to sing, every worker in Christ's Kingdom to give himself or herself to the cause of sacrificial service.

7. We should be loyal to its work of redemption, the

sacred fundamental truths with which God has environed the cross and growing out of the cross. There should be no disloyalty anywhere when we remember Calvary and the sacrifice of Christ for us.

8. We should give ourselves to it, our talents, our time, our possessions to the extension of this Kingdom in all the realities of life in all the world. Do we not now hear the call for service and sacrifice in the mighty appeals coming from every needy place in the world?

9. We should glory in its triumphs, rejoice in its joys, thank God for its fellowships, though some of them be sufferings and hardships. It was the chief glory of the chiefest of God's saints, the Apostle Paul. He was the chief of sinners; but by the cross of Christ he became the chief of saints.

10. We should wear its royal garments of white, righteousness and truth, living a glorious witness through the churches of Christ. We should show the world how the Christian ought to walk and live. Lifting the standard of righteousness is the chief duty of the cross to-day.

11. We can exemplify in our lives daily its sacrifice, its unselfish love, its tenderness, its redemptive power, its structural strength in bringing in the universal Kingdom of our Saviour. Whatever we do, we should make most and much of Christ's cross in our thinking, living, preaching, teaching, glorying. We must proclaim the love and power and saving dynamic of the cross and thus we will help to bring the world to Jesus Christ our Saviour.

Chapter XIII

THE SPIRITUAL MILITANCY OF ITS FORCES

Isa. 9: 7—"Of the increase of his government and peace there shall be no end."

Lu. 12: 32—"It is the Father's good pleasure to give you the Kingdom."

I Cor. 15: 25—"He must reign until he hath put all enemies under his feet."

Isa. 42: 4—"He will not fail nor be discouraged, till he have set justice in the earth: and the isles shall wait for his law."

Matt. 16: 18—"On this rock I will build my church; and the gates of hell shall not prevail against it."

Matt. 28: 19, 20—(Condensed) "Go ye into all the world, make disciples of every creature, baptize and teach them and I am with you until the consummation of the ages."

These Scriptures indicate the triumph, final and ultimate and glorious of Christ's Kingdom. This Kingdom has a winning Christ who is not subject to death any more and there is no one who can match power with him. He says he has all the power there is in Heaven and on earth. He sets up conquering laws; he establishes a winning church; he says, "I will build it so firmly on the rock of eternal ages that not even the insuperable gates of hell shall prevail against my militant and conquering army, my church, which shall march with unbroken, persistent phalanx against the ramparts of enthroned and entrenched sin." Christ's conquering churches shall bear away from their places the brazen gates of sin and hell.

Now, it is the purpose of this discussion to look into this spirit of victory, this holy militancy of the forces of Christ's Kingdom.

THE BASIS FOR VICTORY

Are God's people fighting a losing battle? Are they to fail? Or, do they lead a conquering army? What should be their spirit? Should they take counsel with their fears; are their hopes built on the sandy foundations; or do they stand on the rocks? The power of evil is enthroned everywhere. Not a single community in all the world has been completely taken by the gospel. Evil and its cohorts are working mightily in every realm of life; but what of the to-morrow? What of the unconquerable arm of God? Has it fallen limp by his side; or is it still wielding a sword of power? What is the basis for our hope of victory?

1. Our hope of triumph lies in the character, nature and attributes of God. He is God and he leads us. His Son, the King of his Kingdom, is very God of very God. He is the captain of our salvation. We have rested our hopes on his deity; and the conquest of the centuries in their ultimate and final outcome can rest safely upon its secure foundations.

2. It is God's purpose for us to win. He says it is his good pleasure to give us the Kingdom. God's foreordaining, electing love has assured victory.

3. It is his plan and program. He has made all the arrangements for his people to win. There is no power in the grave of the past nor in the womb of the future that can stop the program of his elective love.

4. He has promised all the power there is to the Cap-

tain of our salvation. Jesus Christ is God's combined omnipotence and he is on our side. He has ordered victory and the Bible has set out the program and plan of it. There are two periods in this program. One is the gospel period,—the dispensation in which we now live. The gospel is to go on like leaven with constantly increasing victory, winning more converts, taking in more territory, during the gospel dispensation. Then, there is a period of the Saviour's return, when he will come back to earth and consummate the work of the gospel and complete the plan of eternal victory which he has set out in the conquests of his cross. With a divine Saviour, an inspired Bible, with the dynamic of the gospel and the conquering power of the Holy Spirit, we have a sure foundation for our hopes of an eternal triumph.

THE CONTEST TERRIFIC

It is not an easy battle we are fighting. Our adversary is powerful and ever present and everywhere in this earthly life. He has a tremendous hold on us through the evil passions and tendencies growing out of our inherited Adamic natures. This battle royal began in Heaven. The angels rebelled, some say because God determined to make Jesus Christ a man and put him in human flesh that he might die for men. Their theological interpretation is that the angels refused to worship one who was in human form. This may be a pretty good theological guess; but we do know that Beelzebub was driven out of Heaven for his rebellion against the will of God. This contest has manifested itself in every soul, in every moment, in every clime, in every race in all the ages. It is a persistent battle; it is a siege; it is

a warfare. And this battle will continue during the time of Christ's delay, whether it be to-day or the long to-morrow. The battle was waged by Satan with Christ himself in his days of temptation, when he sought by every mechanism of sin to dethrone Christ. But Christ never lowered the flag nor compromised. He won out then and will ever win out. The ravages of this battle will go on through the struggles of the future, growing more intense, the powers of evil becoming more ferocious. Our enemies will appear in different forms, sometimes as ravenous beasts, sometimes as subtle angels of light, inside, outside, everywhere. Every inch of the territory is being and will be contested until the Saviour comes again. But the day of victory is ahead. Satan's power will be pushed back, the devil defeated, his power limited until finally Christ will chain him and his followers in the realms of eternal night forever and forever.

THE SPIRIT OF CONQUEST

Christ puts into the very life of the saved man, in the very elemental factors of his churches, the winning spirit of militancy and conquest. He says, "The gates of hell shall not prevail against my church." By that he means that the churches of Christ constitute a mighty militant, conquering army on the outside, doing battle for God, pressing back the lines of the forces of sin, taking the outer walls, and finally sweeping the brazen gates of hell off their hinges and taking the very citadel of sin. He says, My churches will have the martial spirit that will refuse to be defeated. They have everything to encourage them on their side. This spirit of conquest is justified by the following:

1. The germinal life in the soul, which is the nature of God and knows no defeat. Each saved person is a child of the King, having his nature, possessor of powers eternal.

2. The promises of his Word justify every hope of conquest. The promises took the fear out of the heroes of the past. They made Moses and Daniel and Isaiah and the other conquerors among the prophets and leaders of the past. These promises strengthened John the Baptist and Peter and Paul and the others who went to the stake for truth and Christ. These undergirding promises made possible this conquering spirit.

3. This spirit of militancy is encouraged by the victories of the past, the Red Seas, the deserts, the swollen Jordans, the Jerichos, the lions' dens, the Bethlehems, the Gethsemanes and Calvaries, even the graves of the past, all these shout their encouragement to us. The 11th chapter of Hebrews is a record of the hall of ancient fame of those who conquered. This triumph has its banners waving from every Olivet, from whose top Christ went home to intercede for us. It is pictured in the ordinances, baptism and the Lord's Supper. The past is luminous with encouragements in this spirit of conquest. It should take the pessimism out of the leaders of the Kingdom of God. They should be optimists. We should refuse to be whipped, not allowing ourselves or our enemies to call us grasshoppers. It should make giants out of us all.

VICTORY AHEAD

All these things indicate that the Christian belongs to that unconquerable host, and by faith can catch the signs

of victory just ahead. We should believe in victory, preach victory, sing victory, pray for victory, work for it, give ourselves to it, instil this spirit of militancy in our young people, organize a new conquering army out of the young coming up in our Sunday schools and churches. We should plan for this victory. Moody says, "If God is your partner, make your plans large." Carey said, "Expect great things from God, attempt great things for God." If this spirit of conquest is in every saved heart and is transmitted to every organization in Christ's Kingdom field with its glorious optimism—the pulpits and the school rooms, and every field of service—we will soon beat back the powers of evil and establish the glorious banners of a triumphant Christ in all the realms of darkness around this world. No Christian has any right to be a pessimist or to take counsel with his fears. "He must reign." He will reign and we will win!

Chapter XIV

ITS CONSTRUCTIVE LEADERSHIP

If Christ's Kingdom is to conquer the earth and set up his rule among men it must have not only a matchless, divine leadership, but it must have a militant and conquering human leadership; and this is a tremendously important phase of the conquest of this Kingdom. The character and strength and spirit of the leadership of any movement very largely determine the successes and achievements attained. All the great achievements of the past among men gathered around their embodied leadership. When one thinks of the Jews in their glorious history, Abraham, Moses, David, Isaiah, at once come to mind. The early triumphs of Christianity gather about John the Baptist, Simon Peter, the Apostle Paul, and certainly most of all round Jesus Christ in his earthly ministry. The same is true of the movements of succeeding generations. One cannot think of the Reformation without thinking of Martin Luther, nor of the revivals of spiritual religion in English history without thinking of John Wesley, nor the growth of modern missions without thinking of Carey, Judson, Livingstone, Morrison, and others. Leadership decides the destiny of movements committed to men and most vitally the leadership connected with the progress of the Kingdom of God.

IN A GENERAL WAY

Christianity as the earthly expression of the Kingdom of God has had the spiritual leadership of the world for twenty centuries in the following lines:

1. In freedom, spiritual, individual, political freedom. In this realm Christianity as represented by true New Testament teaching has led the world. The only free people are Christian people and the movements of Christianity are constantly toward the liberation of the souls of men, the minds of men and the bodies of men. Christianity magnifies the individual and guarantees him his rights and protects him in the exercise of them. The purest democracy is a Christian democracy. New Testament Christianity allows no spiritual or political overlordships, except that of Christ and the rule of right.

2. In the realms of morality Christianity has had the leadership in the centuries. It sets up the highest standards of righteousness in social, industrial and political realms. It stands for the chastity of women and men as well. It raises the highest standards of morality. The Kingdom of God makes a mighty appeal for righteousness in the realms of conduct.

3. The Christian home. In the Christian home, the Kingdom of God has made its greatest contribution, its altar of prayer, its parental and filial love, the sanctity of marriage, the virtue and dignity of womanhood, the development of character. In the home-nest lies one of Christianity's greatest forces in the uplift of the world.

4. The Christian Sabbath, the day of rest, the day of worship, the day when man turns his heart and thoughts and service towards God and the things eternal. The Sab-

bath was the gift of the period previous to the establishment of Christianity. Christianity has sanctified it, set it apart and made it in the highest sense a day for the uplift of man. Only eternity can give the full record of Christianity's service in the uplift of man through the Christian Sabbath with its institutions of love and mercy and helpfulness.

5. Christian womanhood. The uplift of womanhood in the Kingdom of God has taken the highest leadership. Woman owes her all to Christianity. It protects her character, preserves her virtue, magnifies her influence, dignifies her place among men and makes a holy atmosphere and environment around her. It has taken her from cruel slavery and made her the queen of the highest and best in Christian civilization.

6. The protection of the weak, childhood, old age, the physically and mentally unfit. Christianity's contribution to these dependent and helpless ones has been a mighty ameliorating and uplifting influence. It has softened the cruelties and aspersions of men and put the tenderest spirit in society. It has built the hospitals, the orphanages and homes for the helpless. It has developed science and the art of nursing, and loving characteristics of the tenderest love in man when saved by the grace of God.

7. Its contribution to education has been the greatest probably of all the contributions of Christianity. It has fostered all the best movements for the development of the mind, the lubrication of the soul, the strength of character, the growth of independent, self-sustaining civilization. The schools of the past centuries with their light and learning, their vision and breadth of sympathy, put a crown upon Christ.

8. The churches. Surely in this direction Christianity has its greatest glory. Through the churches the Kingdom of God has distributed the Bible, put it in the homes of all the people, translated and printed it in the vernacular of the common life. They have carried the preacher and teacher, the agents of mercy and the heralds of light, established virtue, honesty, righteousness, law and order; built character and right citizenship; fought the battles of righteousness against wrong, broken the chains of slavery, and liberated the downcast and the fettered. In the churches the soul of man has been turned Godward constantly through worship, prayer and faith.

9. The missionary enterprise. The missionary has been the forerunner of civilization, of commerce. He has been the discoverer of new lands, the herald of new and civilized methods in all the lines of light. He has turned heathendom into a high standard of civilization and this mighty movement is a contribution of the Kingdom of God through its Christian agencies in the lives of men.

10. The comforts of the gospel to broken-hearted humanity. The gospel of the Kingdom has lifted the heart, encouraged the soul, given surcease to sorrow and arched the future with the rainbow of the blessed hope. No other religions, no other agency among the forces of humanity have in any measure added to the peace of the sorrowing and broken-hearted among men what the gospel, the Kingdom of God, has done.

11. Then there lies the great field of Christian literature, art, music, architecture, painting and sculpture. How wonderful has been the contribution of the gospel Kingdom in these fields and places of civilization. Christianity has given to the heart of man the songs of the gospel, which have inspired and refined and lifted men.

Art has added its power of culture and aspiration, and literature has developed his thought, grown his brain, and made him think the thoughts of God.

In these ways Christianity above all other movements has taken the preëminent place in the triumphant trail of man's upward and outward journey.

PERSONAL LEADERSHIP

Christianity offers the mightiest challenge to the strength of men and women for leadership. In the Kingdom of God there are three directions of leadership:

1. There is the leadership of women. Christianity has brought woman to the front and given her her place, as the equal and in many respects the superior of man. Her leadership is seen especially in the following directions:

(1) Her power in the home as the mother, and developer of character. She is the guardian of childhood and the most important factor in the building of the nations.

(2) Her silent contribution in virtue, character, stability and righteousness in the church. There are more women in the churches than men. Woman has more naturally a religious nature and the challenge of the gospel seems to appeal more to her. She more easily endures its strictures and requirements and more easily pays the price of its sacrifices. She is a tremendous factor in the unseen, but mightily felt life of every Christian institution in the world.

(3) Effective in organization, in church, society and educational life. The organizations of women in the different phases of life to-day in many respects surpass those of men and function more easily and reach their

objective more quickly and effectively. Woman is in all civilized lands becoming more and more effective in political, civil and industrial life. Her effective hand, consecrated soul, and keen intellect are more and more being felt in bringing about better conditions and higher standards in all the lines of civilization.

2. The second direction of leadership in the Kingdom of God is the man of the pew, the layman, the unordained, unofficial man, with his organizing power, his planning brain, his driving personality, his conquering leadership, his financial strength, his tremendous influence among his fellows. The man in the pew is coming to his own in the work of the churches and the establishment of the Kingdom of God. He is seeing and feeling more and more the necessity of his helpfulness to the ministry. He is better preparing himself for this Kingdom leadership. He is seeing the opportunity for investment of time, talent and money in larger and more far-reaching ways. He is seeing that he has an opportunity, unusual and strategic in Sunday school, in young people's work, in educational and benevolent enterprises. He is coming to realize more and more the spiritual value of money and the large dividends God gives the investor in his Kingdom, dividends in the realm of conscience, peace of soul, joy of service, the rich, heavenly rewards. He is coming to appreciate his responsibilities and realize his gospel debtorship, spiritual trusteeship and heavenly stewardship.

3. The great mastering direction for leadership in the Kingdom of God is ministerial. The preacher, the teacher, the guardians of the souls of men, the ones who, called of God, ordained of the churches, and set apart by the hands of the presbytery to be the spiritual leaders

of the Kingdom of God in all of its holy ministries of love and light. This obligation resting upon them partakes of the most vital and far-reaching elements of life. They rest under the call of God, backed by the predestinating love of God. They are the ones who care for and guard the souls. The destinies of men are in their hands. This position demands a varied and wide preparation. It demands the most consecrated character and requires the most virile courage and tact and patience and strength of soul. The possibility of success or failure in nearly all the deep things in the Kingdom of God rests in the hands of the ordained ministry of the churches.

NEW TESTAMENT STANDARDS OF LEADERSHIP

From the Word of God there comes the exaltation of the high standards for Kingdom leadership. Some of them are as follows:

1. Consecrated character. At the doorway of all phases of leadership for Christ comes the standard of character. It is required of them who administer in holy things, clean hands and pure hearts, freedom from the motives and passions and temptations of the worldly life, separation from the things unholy, a dedication to the things holy in living and conduct. Nothing impairs the Kingdom of God like low standards, worldly conduct on the part of those who lead in the realms of religion.

2. Spirituality in motive and method. The Kingdom of God requires spiritual men and women, not worldly, not political and selfish in their motives, but unselfish in their desires and methods, prayerful, spiritual and consecrated.

3. Another mark of the high leadership required to-

day in the Kingdom of God is the evangelistic in spirit, an impassioned leadership, one mastered by a love of God and the souls of men. They must be like their Saviour and his early disciples in this matter.

4. Aggressive, broad-visioned, far-seeing, onward-looking, is to be the leadership which brings in Christ's militant Kingdom. The pessimistic, critical, contrary, uncoöperant, overconservative leadership in the Kingdom of God is an abomination of desolation, standing where it ought not.

5. Liberal and sacrificial. "If any man would come after me," Christ says, "he must deny himself and take up his cross and follow me." Paul said, "I hold not my life dear unto myself." The early disciples sold their goods and possessions and laid them at the apostles' feet as a demonstration of their liberal, sacrificial spirit. It is this sort of leadership throughout the centuries which has made the Kingdom of God grow by leaps and bounds; and so it will be in the future.

6. The leadership of Christ's militant Kingdom should be loyal in the fundamentals of the truth of God. The truth inspired and revealed in the Bible, with all its institutions, should be enthroned in the affections of the leaders of God's Kingdom. They should be willing to pay the full price for the success of Christ's causes.

7. Coöperancy should mark the soul of every progressive leader in the work of the Master. He should have connections and means of attachment to all the good movements in the Kingdom of God. He should know how to join himself up with other forward-moving people. He should have the group spirit and know the joy of fellowships.

8. The winning leadership should be an endued leader-

ship. Leaders should know the power of God. They should have received the infillment and enduement of Christ's Vice-Gerent. They should know that experience of Pentecost, having resting in their hearts and heads the lambent flame of Pentecostal power. Thus they will be structural, constructive, aggressive, and conquering. This is the sort of leadership needed to bring in Christ's spiritual Kingdom in all the places of the world.

Chapter XV

ITS THREE-FOLD TASK

> Matt. 4: 23—"And Jesus went about all Galilee *teaching* in their synagogues, and *preaching* the gospel of the kingdom, and *healing* all manner of sickness and all manner of disease among the people."

A kingdom without a king, a territory, or a task could not be a kingdom. Christ is the Kingdom's King; the whole world is its territory; and the salvation of this world is its task. The task is a God-given one. Its boundaries are the utmost reaches of humanity, men of all ages, all times, all climes, all colors, in all conditions of life; and the objective of this task is complete redemption of man in his spiritual, intellectual, and psychic need. No part of man is left out. He is to be redeemed as to his soul. He is to be set right as to his mind. He is to be finally redeemed as to his body. All his relationships—society, business, politics—are to be saved to their best and highest.

This is an ambitious task; it is an all inclusive task; it is an undertaking of Titans. It means conflict; it involves meeting adversaries and opposition and antagonism. It entails spiritual wars and the sword of the Word to the hilt. It implies conquest, ultimate and complete. Christ is to be Lord of all or not to be Lord at all. Sin must be routed; its mightiest protagonist must be forever dethroned; wars must cease; hatred must be eliminated from the heart of man; selfishness must be de-

throned. All cruelties and crimes must be swept from the earth. The rule of righteousness, the reign of peace, must be set up. The earth and the fullness thereof are the Lord's and he must come into possession of all his heritage and rule all his possessions.

What is the method of accomplishing this task? What are the supreme spiritual forces for the accomplishment of this universal, world-wide conquest of righteousness? The answer is found in the Bible. It is the preëminent teaching of the New Testament. It is exemplified primarily in the life and ministry of Jesus and copied and reënforced and multiplied and extended in the ministry of Paul, Peter, and the early apostles and disciples. It was the task set for the early churches. It is a very simple task and yet complicated. It is a very comprehensive undertaking. It includes all the needs of man. It takes care of all his resources and sources of power. It supplies every essential of life and comprehends the whole horizon of humanity. It is a task that challenges the best in every disciple. It calls for his best. It sets up the highest standards of activity in mind and soul and body and calls for his full-length service in this world-encompassing task. It adapts itself to the nature of man, covering his threefold nature of spirit, mind, and body.

IT IS THREEFOLD

1. The primary, basal and foremost, task is to win men from their sins. This is evangelism, missions, evangelization of the spiritual life of man. It occupies a primal place in the essential and eternal factors in life—the salvation of the soul, the will, the self. It means the

enthronement of the rule and scepter of righteousness in the deepest spiritual nature of man. It is preëminent and of first importance. It is made so by all the teachings of the Bible and the emphasis of Christ's ministry and life. He cared for men's minds and bodies, but primarily for their souls. When the four brought the paralyzed man through the roof of the crowded home and laid him at the Saviour's feet, before he said, "Take up thy bed and walk," he said, "Thy sins be forgiven thee." All the combined forces of his spiritual Kingdom make primarily for the salvation of man's eternal parts.

This great task comprehends the work of all mission boards, organizations, institutions, and agencies—the local church with its preaching and evangelistic forces and organizations of many sorts of effort and the employment of varied agents to send the gospel of saving life into every part of the world. It comprehends the work of evangelistic literature and all other evangelizing agencies of whatever kind. It is the master matter, the supreme matter, in the heart and plan of every preacher, missionary, church, mission board, and every other agency which devotes its life to this purpose. It is this task that furnishes the fuel, the passion, the spiritual dynamic for all the other tasks. It should be latent in every effort. Its mighty spirit should throb through all the other agencies, educational and benevolent, in the Kingdom of God.

The performance of this task involves great human sacrifice, personal deprivations, the expenditure of immense sums of money, a combination of many millions of men and the consecration of the highest talents and powers found in the best men. It is the forerunner of the other agencies. The evangelist must go ahead of the

teacher; he must also accompany the teacher. He furnishes the raw material for the educational and benevolent forces. He must furnish the holy fires and the emblazoned passion for the successful accomplishment of the tasks in the other fields of gospel work. When God selected the forerunner of the King of the Kingdom, the Saviour of the world, he made him a flaming, burning evangelist. His task was to call men to repentance and point out the Saviour; and from that day until this the evangelistic agency has been the forerunner of the teaching and healing agencies; and it must ever be so.

There will never be a time in the history of Christ's churches and Kingdom when the evangelist will not be necessary and when the evangelistic purpose and passion will not be needed in its first and primary place. There can be no substitute for the work of evangelism. Education cannot take its place. Education can train and intellectually endow the evangelistic forces; but scholarship will not do for evangelistic fervor. Evangelism is the great lubricator for the wheels and machinery of God's Kingdom. It furnishes the fuel and flame, the passion and the power. A church without evangelism is an engine dead and lifeless and powerless on the track. A church without the spirit of evangelism is a spiritual corpse, a refrigerator, a house of death. All the programs of the Kingdom of God should put evangelism preëminently first and make it the main, overmastering matter.

2. The second great task of Christ's churches and God's Kingdom is that of education. We are to teach men when we have won them. They are to be trained, tempered, tested and tried. Their powers are to be developed and led out and trained for effective service. Ignorance is one of the great enemies of the Kingdom of

God. An untrained leadership, howsoever passionate in evangelism, will be the untempered steel and will produce a kingdom of sentimentalism and fads and fancies. Education is to temper and enlarge and deepen and solidify and give adamantine strength and endurance to the Kingdom forces.

Education is the child of Christianity. The public school system, born in the heart of Christianity, has been promoted by Christ's people. The great, towering plants of education throughout the world have been built by motives and energies put in the hearts of men by Christ. Infidelity has no schools. Heathen gods have no temples of learning except as they have been influenced by Christian education. This program provides education from the cradle to the grave and makes a program for the education of the child in the Christian home, kindergarten and Sunday school, and carries the growing child of God on up through to maturity in the strength and experience of age. The path of the righteous man grows brighter and brighter until the perfect day. The whole program of Christianity is education based on wisdom. The Christian churches and forces which neglect this great arm of divine power and strength will sooner or later play out. Neglecting these vital matters is but sowing the seeds of suicide and death. Churches cannot thrive in ignorance.

The program of Christ provides for the very strongest of man's intellectual powers and demands that they be developed and trained to their very best. This great doctrine of education is not only illustrated in the life of Jesus in building the school of the apostles. It goes back to the educational system of the old dispensation, illustrated in the Schools of the Prophets in Samuel's and Elijah's and Elisha's day; the schools of the synagogues

in the generations just before the Christian era. And this doctrine was one of the chief essentials and kernels in Christ's Commission of conquest to his churches. He told them not only to go win men, make disciples of men, but to teach men. They had to teach in order to win and then teach the saved in order to train them for further conquest.

This is a very expensive program. It calls for the best talent in teachers. These teachers have to turn away from the calls of monetary reward. They must suffer and sacrifice and exemplify the self-denying spirit of evangelism. It requires great money cost. It has to have expensive material equipment in buildings, in endowments, and apparatus and these institutions have to be put in easy reach of the people. The same spirit of passionate sacrifice should characterize the educational forces that characterizes the evangelistic forces. These educational forces are coördinate and of equal importance and of as far-reaching influence as are the agents that sow the gospel seed and the great doctrine of evangelization. These forces should work together in beautiful gospel harmony, with common aim, a common end, guided by the same great divine power and glorify the same Saviour.

3. The next great phase and task of the Kingdom of God emphasized greatly in the ministry of Christ is the fine art of healing, taking care of the aches and ails of the bodies of men. It not only includes bruised, diseased bodies, but broken hearts and aged, decrepit spirits. Christ's churches have developed three phases of this healing art called Christian benevolence—hospitals, doctors and nurses, and medical schools—to take care of the bodies of men and heal their diseases. The growth of medical science in the first of the nineteenth century

and its benevolent operations upon the lives and bodies of men is probably the greatest demonstration of effectiveness in the development of modern science. Probably nothing else equals it in our civilization. It is all motived by the spiritual forces and agencies regnant in the Kingdom of Christ.

And another direction of its benevolence is in caring for orphaned and helpless children. The hundreds of orphans' homes and institutions caring for children—parentless, clothesless, shelterless, penniless, helpless, Christless—are demonstrations of this healing principle in the gospel of Christ.

The third direction of this great Christian benevolence is in caring for the aged—homes and asylums for decrepit and unfortunate old people, men and women, which are vocal monuments to this great benevolent spirit in the heart of the gospel of Christ. Multiplied millions of sick and orphaned and decrepit people throughout the world will rise up in the day of Christ and call him and his Kingdom blessed for the contribution which Christianity has made to them.

This is also a very expensive program and task in the Kingdom of God. It challenges the best brawn, it calls for the most sacrificial service, and demands the expenditure of large sums of money. It taxes the strength of the best and calls for risks in handling deadly diseases, in going into miasmic and plague-stricken districts. The heroes and heroines in this line of the great benevolent enterprises of Christianity have their living monuments glorifying the past with their heroic deeds. So, the Kingdom of God is marching on, winning men, teaching men, healing men, carrying out the world-will of Jesus Christ.

All these enterprises of the threefold task of the Kingdom should be lifted, trusted, supported and promoted by the affectionate coöperation of every living Christian and every aggressive church in all the bounds of the Kingdom of God. We should offer to these enterprises our best children, our largest sums of money, our most sympathetic coöperation and prayer and faith and consecrated service and liberal investments of time and talent and fortune. The Saviour was marked by his eternal contribution in these three realms of man's need. In all Galilee he preached the gospel of the Kingdom, taught in their synagogues, healed the people of all manner of disease and thus set forth and exemplified his threefold task for the complete redemption of the world and the full-length establishment of his Kingdom in the history of man.

Chapter XVI

THE COÖRDINATION AND DENOMINATIONALIZATION OF ITS FORCES

It is superlatively important that all the forces, factors, agencies and institutions of Christ's Kingdom and churches work together, each in its place, with a common aim and purpose, looking forward to seeking the ultimate triumph of this militant Kingdom. The glorious harmony and coöperation of the Trinity, the harmonious cooperation and coördination of God's forces in nature and amid the spheres of his universe, and the continued realities and triumphs seen there emphasize the necessity of working together on the part of all Kingdom forces in the gospel program. The home, the Bible, the churches, preachers, missionaries, lay workers, schools, benevolent enterprises, all conventions, associations—all these must move in harmony and together toward the ultimate consummation and triumph of God's Kingdom, guided, controlled and operated by the will and power of the Kingdom's King. However, each church patterned after the New Testament standard is independent in all local matters; at the same time it is interdependent in all wider and Kingdom matters. Every local church is under the will and sovereign power of Christ and its task is common and mutual with the task of every other church.

Each association of Christian forces, whether provincial, sectional, state, national, or world-wide, with a common faith, task and purpose, though independent of every

other in government and control, is interdependent in all its larger service to humanity and to God. If it fails in this larger coördination and coöperation the reaction of such failure brings death to its vitalizing forces for the local and home task. It will thus dry up the fountains and cut off the sources of supply for those spiritual forces upon which alone it is dependent for life and power. The great principle of Christ's Kingdom, world-wide and all-inclusive, must be deeply bedded in the soul of every local agency if it finds its largest effectiveness. The parish of every preacher, the field of every force—church, Sunday school, young people's, woman's or layman's organization, school, mission board, orphanage, hospital, religious paper, all is the world, the wide, wide world. The dynamic of world missions must impassion every local factor or else the death germs of decay will begin their deadly work. The self-centered, so-called Christian enterprise is a misnomer and is a travesty on the principles of the cross of Christ; and such individual, force, or factor building around itself will sooner or later be a monument of death to the spirit of selfishness manifested in its life.

Everything in Christianity is expansive and altruistic and other-world centered. If this principle is neglected in the construction of any local force within the realm of Christ's Kingdom the seeds of death are sown at the heart of its prosperity. For Christ to put his blessing in the largest way upon any Christian institution or factor it must face out and be impassioned by the cross principle of unselfish service. The leader who leads his people to cherish such a self-centered program will himself sooner or later feel the undertow of death destroying all he has sought to build. Christ's Kingdom is built on the prin-

ciple of self-sacrifice and unselfish service; and no human power is great enough to build alone anything worthwhile on any other principle, if he seeks to do it for Christ.

Every cultural teaching and training force in all the churches called Christian should know and constantly and persistently emphasize in all its constituency the fine art of spiritual coördination and denominationalization, that is, training all its Kingdom factors in the art of working together toward a common end, loyal to Christ, to his truth, to his churches and his world-movement. The mightiest drawing power of all the centuries is still found in Christ's saying concerning himself, "And I, if I be lifted up from the earth, will draw all men unto me."

Science, with the application of its principles and discoveries to the arts of travel, transportation, industry, commerce, information, the printing press, has made the world a neighborhood. It is the task of Christ's Kingdom and his gospel forces to make the world a brotherhood, a spiritual fellowship in righteousness, peace and love. To this end there should be coördination, coöperation, along the whole front of a militant Christianity. The principles of the unification of these forces will be discussed in another chapter.

There can be no coöperation without essential agreement on the fundamental doctrines, principles and philosophies of the world-program for God's big coming brotherhood of all men. It is only upon practical agreement on these fundamental truths that any final triumph of Christ's Kingdom can be based. Concentration on the task of Christianity is vital and essential to ultimate victory. This concentration of strength cannot be made on a compromise of truth. A kingdom projected on the illusive sands and uncertainties of compromise and ad-

justment is founded on the sands and will fall. There must be the preservative of principle, truth and doctrine if the Kingdom persists and perseveres. No super-structure will stand the acid test and tempests of time and eternity built on a flabby compromising foundation. Christ's churches are built on the "Rock," so must his Kingdom be set up on the adamantine solidarity of truth and principle. The enduring spiritual movements of Christ's gospel Kingdom are making for unification and unity. God's eternal, invisible Kingdom which will be universal and his coming Kingdom will have a universal unity, frictionless, partyless, uncompromising, as a basis for its eternal achievements.

In Heaven Christ's lordship will be absolute, perfect and based on righteousness. Coördination, therefore, is based on the solidarity, the unity of purpose. Then to properly coördinate the factors and forces of Christ's Kingdom there must be denominationalization, that is, a discipline and training in a common movement, with a common loyal group whose aims, doctrines and plans are one, with a supreme loyalty to Christ, his lordship, as revealed in his divine Book. This is called in modern terminology "denominationalization." Character is built around principles, doctrines, great, living, bed-rock truths and a deathless loyalty to these. Take the strong in any life, in any age, and this is true. Take the governments and institutions of any sort which have stood time's tests and all were based on loyalty to fundamental truths. The past bears fruitful testimony to this fact. What is meant here is that every factor and force, church and preacher, department of church or Kingdom work, must be trained and disciplined in loyalty to the truths of God's Word and the forces with which they coöperate in bringing in

Christ's Kingdom. If you are a Baptist, Methodist, Presbyterian, Catholic, or what not, if you make for power in your advance against sin you are compelled to be loyal to the principles and truths as you interpret them in God's Word. What sort of a Christian would a man be who is Catholic, Methodist, Presbyterian, Episcopalian, Mormon and Baptist? Dr. J. B. Gambrell, one of Southern Baptists' greatest leaders in their constructive work, was fond of saying, "I would not go out to catch a fox or a coon or a bear with a dog who would follow anybody's covered wagon. A dog to be any account must have attachments and loyalties." It is this principle which is involved in this discussion.

BASIS FOR TRUE DENOMINATIONALIZATION

The basic principles on which progress with any group of successful Christians is possible are as follows:

1. Loyalty to Christ, his lordship, his humanity, his deity, and all the embodying truth about his personality and mission. If faith in this fundamental is not rock-ribbed, there is no chance to build a kingdom around God's King, Jesus Christ.

2. Faith in the Bible, its inspiration and authority as the living, revealed Word and will of God. If there is no authoritative statement about God, his Son and his will concerning men, then the soul of humanity is left afloat, rudderless, pilotless and starless, in the world's darkest night, on sin's stormiest sea. The Bible not only contains the will and Word of God, but it is the Word and will and its message is authoritative and binding upon the conscience and conduct of men.

3. Uncompromising fealty to Christ's churches, their

ordinances, their doctrines, their leadership, their mission and their Christ-commanded task. The Bible reveals a divine Saviour who shed his blood for his churches and has empowered them with his divine Spirit, making them as dear as the bride is to the bridegroom, and has wrapped up in them and their faithful performance of the gospel task the destinies of men and the glories of Christ. These churches should be dear to any group who would succeed in carrying out their purposes.

4. Coöperancy with Christ's appointed ways and his chosen leadership in setting up his Kingdom and building his churches. If it is necessary for God to coöperate with these forces, certainly much more imperative is it that men should coöperate.

5. Deathless devotion to the causes of Christ's truth. Principle must be put above personality. The gospel aims must be put above individual preferences; and first things must be made first in love and loyalty if these causes of the gospel are to be carried to a triumphant and ultimate success.

6. A wide vision of Christ's Kingdom, not a limited and selfish-spirited patriotism, but a world-wide patriotism—raceless, colorless, Christful fellowship based upon the whole task of Christianity. If a factor in Christ's Kingdom functions in a corner of the world it must do it with a wide vision and a deathless devotion to the needs of the whole world and thus can "the corner task" be better performed with the spirit and purpose of the world task.

7. A deathless passion for the triumph of all the matters involved in Christ's Kingdom—salvation of lost men; education, training and equipment of the saved for the worldwide service. If the soul-passion burning with a

spiritual ambition to save men abounds and masters every force of Christ's Kingdom then the boundaries of his Kingdom will be sooner reaching all the territories of that Kingdom, more easily conquered and brought under the sway of the King of kings and Lord of lords.

8. A wide sympathy for and coöperation with all common interests of Christianity, such as civic, social, political and industrial reform and all eleemosynary interests—such as relief of suffering in every form and among all nations and the establishment of righteousness in all the realms of life. All these principles based upon a right interpretation of the Word of God, applied full length in a spirit of a great world-wide patriotism, will sooner or later bring the forces of Christianity together in a more solid compact and phalanx for the final victory over sin. But this victory cannot be hoped for on the ground of compromise and pleasing adjustment in violation of fundamentals.

MILK AND CIDER CHRISTIANITY

Whether there is justification for the defense of the existence of these different denominations in Christianity is not an issue in this discussion. Their existence is a fact and has been so for centuries and any sane prospect of the future must take into account their existence. A denominationalized Christianity, though embarrassed by its divisions, its ecclesiastical parts sometimes warring, always differing, but with a growing brotherhood and cooperation, is yet the strongest expression of Christianity. The Methodist, Presbyterian or Baptist, battling away with his loyalties and conceptions of the truth of God, is doing far more to advance the gospel than the man who

is neither nor all. "Scrambled eggs do not hatch." It looks to this author that it would be far better for all Christ's people to acknowledge Christ's lordship, take his Book as the law of their lives, follow loyally its plain teachings. The truth of the Bible should not divide us; but the fact is our interpretations of it have divided us. Until we come together in the unity of the faith, in the oneness of his lordship, in oneness of baptism, we must battle on in loyalty to the truth as we see it until a new day of unification comes. If we try a loyalty which accepts teachings and practices of all, we will be spineless, convictionless, insipid, and powerless. This is not to be done in an over-dogmatic, selfish and contentious spirit, but in a wide, sympathetic, brotherly spirit. It should not be a compromising and time-serving spirit, but one ever loyal to Christ's fundamentals, progressive, aggressive, forward-looking, and onward-going.

There is large room for a big spirit within denominational lines and loyalties. All causes and appeals should be concentrated on all individuals and groups of Christ's people. The pastor, the teacher, the leader and worker everywhere should study and know and teach those under his leadership the whole denominational program and develop a love-loyalty to its causes, institutions, and calls, a large and enlarging liberality to its needs. All the currents of the denominational life should flow through the soul of every Christian. Each pulpit, teacher's desk and editor's tripod should be looked at and treated as a pivot from which to reach a lost world with Christ's full message. Loyalty to and liberality toward all Christ's world-will and program should be developed in each growing Christian's heart and life. Do not build around a provincial pivot, but a world program. The lop-sided, partial

coöperation carries the poison of death to all the things dear to Christ and his causes. Emphasis on the main matters, proportionate, coördinate coöperation in all causes is the most pleasing to Christ and the most profitable way for his truth to conquer the world.

The pastor, teacher or other leader who builds around self or self-centered movements had better know that he, Sampson-like, will bring the pillar and superstructure down upon himself. He will go down under the ruins of a self-centered program. Christ's program is always distinctly against the selfish. It magnifies the altruistic, Christly emphasis upon foreign missions, liberality towards the needs of the world in darkness. It grows strength for itself and the home-base also. The church which does its fullest duty to the lost and the last lost man on the earth will come far nearer doing its duty at home, pay its pastor's salary, build new equipment, etc., than will the church which only looks after local, self-centered needs. "It is more blessed to give than to receive" is more than a matter of personal joy. It is a deep principle and plan of growth and life and service. The church which, like the old negro, says, "Receiving is good enough for me," will always be a poor church. The one which looks afar with Christ's Calvary vision and hears the calls coming from the frontiers of God's world will be rich at home and loved afar. The church whose members believe something, teach the fundamentals of the faith, contend earnestly in love and conviction and loyalty for the faith once delivered to the saints will provide strength, man power, prayer power, money power for all God's causes near and far in a glorious fashion. The church which is built along the lines of conviction and based on fundamental truth will do more in one year

for Christ's truest Kingdom interests than a thousand churches whose policies are compromising, unionizing, trying to sail by all doctrinal winds, will do in a thousand years. A pussy-foot, milk-and-cider, sugar-coated Christianity is a travesty on Christ and his apostles who went to the cross, to jails and dungeons and through foulest persecution for their belief, their conviction, their loyalty to the fundamentals.

This discussion is a contention for courage, conviction, loyalty, allegiance to the fundamental truths, concentration on certain great trunk lines and impassioned activity for these doctrines in the triumphant spirit of Jesus Christ.

Chapter XVII

THE BASIS FOR THE UNIFICATION OF ITS FORCES

The question arises, on what ground, what fundamental basis, can we hope for the unification of all the Christian forces in the Kingdom of God? It is believed in this discussion that every man or woman who has for himself or herself personally accepted Jesus Christ as Saviour and Lord is in the Kingdom of God, it matters not what church connection he has. He may never have exercised that surrender and obedience to church and ordinance which requires church membership. His church relationships do not decide his membership in the Kingdom of God. He may be a church member and yet not be a member of Christ's Kingdom. He may never have seen a church and yet be in the Kingdom of Christ. Now, what is the basis in God's Word for hope of unity and unification in the spirit and organization for all the Christian forces in the Kingdom of God?

PRELIMINARY REMARKS

In approaching this question the unity of the human race through humanity's headship must be considered. All humanity heads up in our fore-parent, Adam. The Bible recognizes no human race outside of and alien to the Adamic stock. All men in their fundamental nature, their unity in sin, their universal hunger for God, and in many other characteristics, show their kinship to Adam.

The question is raised, cannot humanity be again reunited in all the essential fundamentals in a new headship, in the new man Christ Jesus?

There is still another emphasis upon this unity as seen in the Abrahamic example, the wonderful solidarity and peculiarity of the Jewish race in prophecy and form of unity in God's Kingdom, a strong example full of hope for the future. Abraham is the father of the faithful, he is the progenitor of a new spiritual family. In faith, will not all the family of faith come together in a great forward unity for the establishment of Christ's Kingdom in the world?

There is also hope set forward in Christ's prayer for unity, in the 17th chapter of John. He longingly prayed the Father, "That they may be one, as we are one," a unity on spiritual Fatherhood, brotherhood, Saviourhood, a spiritual unity based on regeneration and its accompanying blessings. This unity was not desired nor asked for on the basis of compromise with the truths set out and proclaimed in Christ's life and gospel ministry.

There is to be set out also in this direction Paul's pertinent word on the unity of God's people. He spoke of it more than once in his marvelous writings but always he looked to the following:

1. Unity of spirit, unity in love, the love of the same things, a oneness in the deeper vitalities of the soul. This Paul laid great stress on.

2. The one lordship of Jesus Christ. There is no such thing as unity in God's Kingdom which does not require the sovereignty, lordship and Kingship of Jesus Christ. This unity must be doctrinal, that is, set out in our forms of belief as well as practical; that is, demonstrated in the application of the doctrines to the problems of life.

3. The unity of faith. This is a doctrinal and creedal statement of the tenets of our faith as set out in the fundamental truths of God's Word. This precludes the thought of an ethereal, unreal allegiance to some great love sentimentalism; but this profession of faith is to record the deep, rock-ribbed, doctrinal convictions of our hearts as we interpret the Word of God under the enlightening power of the divine Spirit. The New Testament, especially, is God's expression of this faith which his people should profess.

4. The basis of this unity is also experimental, founded on regeneration, the spiritual recreation in Christ Jesus. This unity is to be a brotherhood in service, a brotherhood in conviction, with one Bible, one Christ, one spiritual experience and one faith. This experience of a common regeneration should be proclaimed in a public baptism, a profession of our allegiance to this one faith set out by the Apostle Paul.

5. Another expression of this unity to be vital and triumphant must be the unity of control and direction and guidance under the same divine Spirit. Otherwise it would be powerless and ineffective.

THE BASIS FOR THIS UNITY

Therefore, what is the foundation rock, the guiding polar star, the eternal hope for this unity prayed for by the Saviour and so greatly desired and needed for the triumphant progress of Christ's Kingdom?

There have been many efforts at unification. Some of these agencies of note are The Young Men's Christian Association, The Young Women's Christian Association, The Red Cross, the great benevolent enterprises, union

revival meetings, union Sunday-school literature, interdenominational schools, Inter-Church World Movement, The Federal Council of Churches, the Lambuth Proposals, the unity of different kindred denominations, the War Work Council established by the United States Government during the war, Bible societies, union missionary boards, ecumenical councils, different sorts of brotherhoods, and so on. These have all doubtless contributed more or less toward the need of unity and to the better fellowship and fairer understanding among the denominations. In certain directions these agencies have contributed to a more Christly, world-wide spirit of service and fellowship; but they have not succeeded very far in bringing many of the great denominations together. Catholics stand practically untouched. The same is true of Baptists, Presbyterians, Methodists, Episcopalians, and so on. The good accomplished by these organizations would not be minimized by this discussion. A better feeling and understanding throughout Christendom has been promoted. Much prejudice and selfishness have been driven out and a better spirit of brotherhood established; but in their main, great effort so far they have made little progress. Every Christian is under obligation to approach this question with a friendly attitude. All should join the Saviour in his prayer-longing for the unity of Christianity. There is no question but that great weakness and embarrassment and defeat have come in many directions because of the divisions in Christ's Kingdom. A better witness and a greater progress could be made in the world's battle against sin if all who love the Lord Jesus Christ in truth could see eye to eye and face to face and unite in the common task to set up the standards

of Christianity in every heart and home and place in the world.

THE LINES OF HOPE

It is here set down for the sake of emphasis, somewhat in repetition, that the basis and only hope for the real unity and union of the forces of Christianity lies along the lines of the truth in its fundamental content revealed in Christ and his Word. It appears to this author that the following are some of the lines of hope in this direction:

1. The absolute recognition of Christ's lordship, as revealed in an inspired and authoritative revelation in the Bible, especially in the New Testament—not man-made, not church-made, not sacramental, sacerdotal nor ecclesiastical in its authority, but the binding authority of the inspired, revealed will of God. The people of Christ's Kingdom must come to that. There is no other name, there is no other book than the name of Christ and the Book of revelation. If we divide over these two foundation stones then there is no hope for unity.

2. The voluntariness of action in all matters of religion and the rights of the individual conscience must be recognized in all approaches to the unity of God's people. There can be no ecclesiastical overlordship over the consciences of men. Each soul must be free to accept or reject the Christ and his teachings. There can be no human authority, howsoever honored or hoary with tradition, nor howsoever holy. The veil of the temple has been rent in twain from top to bottom and no lordly human soul can lord it over the simplest and most humble soul in the world. No church nor state, no civil nor political nor

religious power can force religion on the soul of a pigmy and ever hope to unify God's people around such a principle. All the directions, functions and applications of this principle must be allowed to work themselves out in every direction.

3. There must be a recognition of the New Testament order in Christ's churches.

(1) The fact of sin working its utter ruin in the souls of men. All men are sinners before God.

(2) The necessity for a new birth, a new creation in the psychic life of each individual based upon repentance for sin towards God and a personal faith in the Lord Jesus Christ as Saviour, issuing in all the glories of regeneration, justification and sanctification.

(3) Obedience to the orders of Christ in church membership and baptism, obeying his commands and following his example, and a loyalty and love for the other ordinance of his churches, the Lord's Supper, recognizing its place and position set by Christ and reënforced in his instructions to the Apostle Paul.

(4) A recognition of the principle of individual and conscience freedom and church independence in the church and related life of the individual, remembering that each group or *ecclesia* is independent and self-governing, receiving its orders from no ecclesiasticism, acknowledging no lordship but Christ, but recognizing its interdependence and interrelationship with all other churches of like faith and order. There must be no compromise on these principles. They must stand out regnant and royal in every program for the unity and unification of God's people.

(5) The recognition and application of the threefold task committed to Christ's Kingdom and his churches—

to win men, to teach men, and to heal men—and of the fact that his social, political, civic and industrial aims are incidental to the great main matter of reaching the soul and developing the intellect and healing the bodies of men. It must be recognized in all considerations of unity among God's people that Christ's Kingdom is an aggressive, militant, forward-looking and forward-going institution. It cannot unite with static, non-missionary, non-progressive movements. The goal of Christ—the winning, teaching and healing of mankind—stands out as a mighty imperative. The churches have no option. They are under orders and cannot unite with any other group which does not recognize the Bible authority of these orders and commissions. These principles are set out most luminously in a statement issued by a great group of faithful Christians in convention assembled in Dallas, Texas, November, 1913. This document was written by Drs. J. B. Gambrell and George W. Truett, leaders among twelve million of the "people called Baptists" in the world. So completely does this document, adopted by the Baptist General Convention of Texas, express the judgment of the author that this deliverance, under the title of "Christian Union," is set forth in its main points, as follows:

"1. We look with deep and sympathetic interest on the efforts now making throughout the Christian world to reunite the scattered, ofttime antagonistic forces of Christendom. We deplore the divisions that obtain among the lovers of Jesus, and the many evils resulting therefrom. We long for Christian union. We pray for it and labor for it, on a Scriptural basis; but we insist that it cannot and should not be secured on any other basis.

"2. We hold the immemorial position of Baptists that

all true believers in Christ as their personal Saviour are saved, having been born again; and this without the intervention of preacher, priest, ordinance, sacrament or church. Therefore, we profoundly rejoice in our spiritual union with all who love the Lord Jesus in sincerity and truth. We hold them as brothers in the saving grace of Christ, and heirs with us of life and immortality. We love their fellowship, and maintain that the spiritual union of all believers is now and ever will be a blessed reality. This spiritual union does not depend on organizations, or forms or rituals. It is a far deeper matter than that. We steadfastly believe and hold that until one is born again, by the Spirit of God, into the Kingdom of Christ, he is not a Scriptural subject for baptism, and cannot of right become a member of Christ's church.

"3. We here declare our unalterable belief in the universal, unchangeable and undelegated sovereignty of Jesus Christ. We believe that he is the rightful and only head and sovereign of his churches; that his word and will, as revealed in the Holy Scriptures, is the unchangeable and only law of his reign; that whatever is not found in the Scriptures cannot be bound on the consciences of men; and that the supreme test of true, Christian discipleship is obedience to the will of Christ, as revealed in the Bible. This is fundamental. Therefore, neither tradition, nor customs, nor councils, nor expediences can be allowed to modify or change the Word of God.

"4. We hold that religion is essentially a personal matter between each soul and God. Therefore, we deny all proxyship, sponsorship, or deputyship in religion. We hold that each consciously responsible soul must repent, believe, and be baptized for himself, and every soul must give account of himself to God.

"5. Concerning the church, it seems to us that this is a divine institution; that it was not evolved from the changing conditions of society, but came from the mind of the Master; that it is an enduring institution, adapted as well to one time and one climate as another; that it is the custodian of the truth, to hold and teach it to the end of time and to all the peoples of the earth. A Scriptural church we believe to be a body of believers who have been Scripturally baptized and are covenanted together to teach and to do all things commanded by its divine Head. We believe that a church of Jesus Christ is a pure democracy and cannot subject itself to any outside control nor bend to a superior clergy. We also hold with unshaken confidence to the age-long contention of Baptists that there must be absolute separation between church and state, and that the right of civil and religious liberty is, in the sight of God, the inalienable and indefeasible right of every human being. We maintain that the divine constitution of a church of Christ cannot be changed in order to effect organic Christian union.

"6. We believe that intelligent, personal conviction in religion is essential to strength in Christian character and to success in any form of Christian work. It must be the working force in any Christian union. Our souls abhor the thought of any union inspired by convenience or by desire to save money. There is one thing worse than commercialized vice, and that is commercialized religion; for if religion becomes an economic question it ceases to be Christian. We must, therefore, protest against the many cheap and cheapening methods employed to break down convictions and to establish a mechanical union out of the *disjuncta membra* of the several denominations. To us it appears far more consistent and Christian to appeal to the

individual conscience to study the Word of God with open-heartedness, and to follow the light that may therein be found. Any union founded on compromise and spurious appeals is a sham union and will debilitate and retard the progress of Christianity the world over. Any such union must inevitably end in a wide apostasy, followed by inertia, indefiniteness, confusion, and waste of spiritual force.

"7. Our message to our brethren of other communions is that since the present divided condition of Christendom is unquestionably the result of departures from the simple teaching of the Scriptures, the only possible road to organic union is back to the Scriptures, fairly interpreted. We would have all to study the Holy Scriptures to find the path of duty; and our confidence is unfailing that there is light sufficient in the Scriptures to guide us all to the union the Master wishes. Our most cherished belief, our deep sense of duty, would not permit us to enter into any federation, council, or what not, that would in any way obscure the positions set out above or hinder us in the full and free preaching of the whole counsel of God to all the peoples of the world."

These frankly stated convictions, set out and unanimously approved by the Texas Baptist Convention and universally endorsed by Baptists from every land, clearly state the case of a large group of loyal, faithful Christians. It seems to the author that this is the line and direction for Christian people to follow everywhere—loyalty to the lordship of Christ, soul fealty to the truths revealed in his Word, spiritual acceptance of all the holy implications and applications of this truth and the faithful proclamation of these fundamentals to a lost world.

Chapter XVIII

ITS PRINCIPLE AND PLAN OF SUPPORT AND PROPAGATION

Lev. 25: 23—"The land shall not be sold for ever: for the land is mine: for ye are strangers and sojourners with me."

Ps. 50: 10-12—"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the fields are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof."

Hag. 2: 8—"The silver is mine, and the gold is mine, saith the Lord of hosts."

I Cor. 6: 19, 20—"Ye are not your own: for ye are bought with a price: therefore glory in your body and in your spirit, which are God's."

Deut. 8: 18—"But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day."

Rom. 1: 14—"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise."

II Cor. 3: 4—"For such trust have we through Christ to God-ward."

I Tim. 1: 11—"According to the glorious gospel of the blessed God, which was committed to my trust."

I Cor. 4: 2—"Moreover it is required of stewards, that a man be found faithful."

I Pet. 4: 10—"As every man hath received the gift, even so minister the same to another, as good stewards of the manifold grace of God."

Lu. 16: 2—"And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward."

Lu. 12: 15—"And he said unto them, Take heed, and be-

GOLDEN GATE SEMINARY LIBRARY

ware of covetousness: for a man's life consisteth not in the abundance of things which he possesseth."

MATT. 16: 24, 25—"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

How is this ambitious enterprise, proposing universality, victory over all races and ages, over all opposition, the universal conquest in time and eternity, to be propagated and supported? What resources, what treasuries, on what bank accounts will it draw? It is a very expensive enterprise. It will cost billions of money. It will have to erect, support and maintain millions of institutions and movements in the three realms of its task—missions, education, and benevolence. It will have to employ an innumerable number of expensive leaders and back great, costly organizations. Has it the power of conscription? Can it commandeer the treasuries of men? Has it the right of eminent domain? Has it inexhaustible fountains of wealth?

How is it to win? Paul raised this question with the brethren at Rome when he said, "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" This enterprise must have principles and programs of support and munitions of war. Its leaders and workers must give themselves and all their time to its promotion. They will have to be fed and clothed, their families supported, their expenses met. Great institutions will have to be

constructed and placed in many lands to reach the people. This will cost billions of money. This is a very ambitious enterprise. It proposes conquest of every man and woman and child in the whole world, in all ages. It seeks the outermost limits of the habitable world. It seeks not only to win, but to educate, to train and heal and civilize and train and raise to the highest possible standards of civilization all the races of man. It will cost money—large money. Continuous streams of gold and silver must flow into its treasury and out every way to support its great and widening and increasing enterprises. In this chapter only the principles upon which this support and propagation are based will be discussed. The methods of financing this Kingdom will be taken up in another place.

FOUR GREAT BASIC PRINCIPLES

There lie imbedded in the layers of golden truth in God's Word four great fundamental principles on which God proposes to erect his program of support and propagation. These principles must be recognized, realized, vitalized and applied full-length in the consciences and conduct of Christian men everywhere before the Kingdom of God will get its proper support, its full supplies for its basis of operation in world-evangelism.

1. The first great principle revealed and applied in God's Word and in God's world is divine ownership. When God's people took possession of the Land of Promise, God made it very clear in Leviticus 25: 23 that they could not sell the land in perpetuity, that the land belonged to God. The final, fee simple title and ultimate ownership of the land is God's. He made it clear that the world and the fullness thereof are his, that its fowls,

its beasts, its cattle upon a thousand hills, its mountains, its valleys, its silver and its gold, the whole world with its fullness, belong to God, that men are only tenants and trustees, and he has the right to possess or destroy or utilize. In exercising this right he was not imperiling the rights of men. He went further than that. He says, I Cor. 6: 19, 20, that "Ye are not your own," that "Ye are bought with a price." We do not own ourselves, God owns us. We are his by creation, preservation, redemption.

And he goes further. He says in Deut. 8: 18 that he gives us power to make wealth. The very gift to accumulate, to husband, to conserve and save wealth with all of its resources is God-given. Nothing can be more thoroughly established than that God has the sovereign ownership of all the material, intellectual, and spiritual wealth of this world. He is the great land owner, the great possessor, the one universal lessor (we are but lessees, tenants, trustees and stewards) to whom we must render an account. This is a very sobering doctrine, a very vital fundamental in all the matters pertaining to life. It establishes an intimate relationship between God and our possessions, brings him into partnership, gives him the right of oversight, of direction and of control. Surely he who owns the sheep should own the wool, he who possesses the mines should own the gold, he who owns the land should share in the harvest of the grain, he who leases the world to men should get his rental and have to say about the uses to which his property is put.

This brings God directly into partnership with every farmer, banker, cattle owner, money-changer, oil producer, manufacturer, mechanic, and laborer and possessor of any sort anywhere. It puts high responsibility on men

to recognize God's place and our relationships to him. We must so conduct ourselves as not to be usurpers nor grafters nor robbers nor imposers upon God nor violators of his rights. He has a right to dispose of his land or his cattle or his gold as seemeth good to him. He can let the rusts decay the gold, the pests destroy the grain, disease devastate the herd, the storms destroy the forests without let or hindrance or without consultation with us. He has the right of collecting toll and the rents on his own property; and God is a good collector. His sovereignty is a benevolent sovereignty. His coöperation is a most merciful coöperation and on the easiest terms which any partner and man ever had. God supplies the soil and sends the rain and the sunshine and gives the fructifying power and the seed. Then he has a share in the every harvest. Man but plants and cultivates and gathers the grain into the garner. He cannot make one seed to grow nor one thread of wool to produce. He is utterly helpless and dependent on God; and it is not right for us to have all the rent, to take all the dividends on God's own investments for our happiness and service.

2. The second great principle lying coördinate and consonant with this other—God's ownership—is man's spiritual debtorship to the whole world. Paul in Rom. 1: 14 announces this doctrine, "I am debtor both to the Greek and the Barbarian, both to the wise and the unwise." Paul was voicing the heart of Christian responsibility. What Christ had done for him to save him, redeeming him, justifying him, sanctifying and calling out into service, put Paul under superlative debtorship to be the messenger and agent of this same saving knowledge and grace to other men everywhere.

This debtorship knows no territorial nor racial nor

social boundaries. It goes out to all men of all times, everywhere; and this debtorship is a heavy one, a challenging one. It includes all that Paul was, had, could be. It lay under holy tribute all Paul's powers to every man out of Christ in all the world. It made Paul his brother's keeper, whether that brother be white, red, yellow or black. All the light Paul had he was under obligation to give. All the mercy God had given to him he was under obligation to pass on. All the truth God had entrusted him with he was under obligation to herald and give to men out of Christ everywhere. This obligation knows no evasions nor exemptions nor substitutes and respects no barriers. It was a spiritual, hence an eternal, debtorship. It involved the most vital and enduring of vitalities and eternities. It was not only a matter of gratitude but a matter of principle and duty. The compelling compulsive in Paul's heart, put there by the seed of life eternal, called for multiplication of its joys and glories. Paul was under the holy compelling power of a holy "must." And this responsibility was no more on Paul than on the least of God's disciples in any race or period or condition of life. The very nature of salvation carries this obligation and involves in its holy obligation all those who possess its riches. Life eternal is not a selfish matter; it is a life principle; it demands expansion and multiplication.

3. The third great gospel principle involved in the support and propagation of the gospel is a gospel trusteeship. Paul says, "I am entrusted with the gospel" and that we have this gospel trust from Christ to God-ward. We are trustees of the most sacred treasures God has ever given into human hands. We are the depositories of a holy and sacred trust. The gospel is on our hands, not for

selfish consumption or selfish distribution. We are not only the depositories of the truth of God; we are its distributors. Light was given to us to shine and to cause to shine in the hearts of all men. The bread of life was given to us to distribute. The robes of Christ's righteousness were given to us not only to protect us from sin, but that with them we may enrobe the world for the world's protection from evil. This, too, is a territoryless, colorless, raceless obligation. We hold this gospel with all of its heavenly vitalities in sacred trust to be dispensed freely and unselfishly to a lost world. This is not only a trusteeship of the ministry or of the missionaries; but it is entrusted into the hands of all who receive it for themselves. The fallen woman whom Christ saved at Jacob's well felt an unspeakable constraint to go back to her city and become an evangel of light and distributor of the truth and mercy she had received at the hands of the Saviour. Nobody told her to go. She felt its mighty compulsive impulse when the truth was lodged in her own heart, and so it has ever been since. God has put upon each saved soul the responsibility of passing the light and salvation he has received on to others. It was this propelling spiritual propulsion which drove Carey from home and family and loved ones to go down into the deep mine of the world's need with a few friends pledged to hold the ropes while he went down. Back of Judson and Moffett and Livingstone and Stanley and Yates and Morrison and Paton, and all the others, who left home and loved ones to go afar to proclaim the gospel of Christ, was the compelling power of a spiritual gospel trusteeship and nothing could satisfy except the carrying out of this holy obligation. It is this debtorship and trusteeship which God puts upon our consciences, which is the hope of all

evangelization. It is that propelling power which backs all Christianity and will not rest satisfied until the whole world is saved.

4. The fourth great compelling principle in Kingdom activity is the doctrine of stewardship which rests upon the conscience and commandeers the talents and enlists the powers of every saved man that comes into saving relationship with Jesus Christ. It is not only a stewardship of money, but it is a stewardship of talent, time, of physical strength, of spiritual power. It is a stewardship of life as well. This is a very holy, sacred relationship. It is vital, going to the very roots of life. It cannot be lightly passed over. It is a responsibility which involves the most sacred things. God requires that his stewards should be faithful. All the sacred vitalities of personality both in this life and the life to come are bound up in this holy matter. We cannot escape it nor evade it nor avoid it. We are possessors of this responsibility by virtue of our dearest sanctities. We come in possession of it by a relationship of regeneration. It is an essential of childhood in the Kingdom of God, and to violate its principles, prove recreant to its trusts is to desecrate the holiest things of life. God says we must give an account of our stewardship. He constantly checks up on us and tests us in these holy relationships. We must give an account to him and to his gospel institutions.

This obligation sanctifies every other we have in life. We face it in youth, in maturity, in old age. We face it as children, as parents, as neighbors, as citizens of the Kingdom of God. It makes us partners with God. It gives him a seat at every table, makes him the counselor in every conference, puts his interest on every page of the books of commerce, in every measurement of life, in

every yard of merchandise, in every weight in the markets of men. It carries God to the counting house and gives him a share and an interest and right in every bank deposit, in every investment. As the obligation of citizenship admits the Government and its tax-gatherers to every dollar of our possessions and every part of our income and all of our dividends, so stewardship in Christianity puts God in all of our relationships. To fail in the realization of this sacred obligation is to make a playhouse of life, a travesty of existence; impairs all the holy things in our walk among men in the sight of God. As God's stewards, of life, light, love, money, personality, we face the constant assizes of life.

Now, upon the pillars of these four great Kingdom responsibilities God proposes to finance the support and propagation of his Kingdom. These principles put God's hand in every investment in all the world, put his name on the books of every counting house; and if men would properly recognize God's rights, their holy obligations under the pressure of these great spiritual fundamentals, God's Kingdom would go by leaps and bounds and a nation would be born into his Kingdom in a day. There are no figures of mathematics, either in addition or multiplication, that would tell the story of man's waste and neglect and failure because of the violation of these sacred things and holy principles.

REASONS FOR THESE OBLIGATIONS

The existence of these obligations, man's relationships to God in Christianity, are of the most sacred nature. They grow out of the nature of God and the destiny of man.

1. Probably the primal reason is that of creation. God made us, created us in his own image, without our knowledge or consent, put us in life, put life in us. His motive was benevolent, looking to man's good and his glory. Because God created us and created the world, he has a right to control and a share in all the benefits of the things he gives us.

2. The second reason for the pressure of these obligations is God's preservation of us. He feeds us, clothes us and shelters us, provides the rain and atmosphere and all the other blessings of life. We could not live an hour or go a step without him. We are utterly dependent upon him.

3. The great spiritual reason for this stewardship relation is redemption. We find ourselves in sin, mastered by its love, ruined by its condemnation, intertwined with the toil of its slavery, laid under the master mind of Satan; and at tremendous cost of God's mercy, patience, power and love, he saves us, making us his children, bringing us into his spiritual Kingdom, causing us to be heirs, even joint-heirs with his Son, entitled to the riches of all his treasuries, and gives us the endless life, the unspeakable joys of glory in the world to come.

4. Another pressing need for the recognition of God's rights in our lives and his claims in our possession, is that he is guarantee for all that he has promised to do for us in creation, preservation and salvation. We are ingrates if we do not recognize his rights. We are violators of the holiest of God's laws and impostors on his mercy.

5. Only in a proper recognition of his spiritual realization of these obligations can God carry out his purposes in his coming Kingdom. This is the way he is to supply his munitions of war, build his churches, establish his

schools, provide for the sick and the orphaned, the aged, publish the glad news of his saving grace to all the world. If we fail in this stewardship and hold all for ourselves, giving nothing for God and a lost world, then the destinies of men are involved in eternal ruin.

6. These obligations press on us for the reason of Christ's example, what he himself did, what he suffered, sacrificed, gave up and took up for us, the Gethsemane of his sufferings, the Calvary of his sacrifice, the Tomb of his triumph.

7. The pressure of his last command, "Go, win, teach, heal, build, give witness, live for me, and thus prove your discipleship and help me to save a lost world." This holy command presses upon the conscience of every possessor of eternal life in Jesus Christ.

8. There is the reason of rewards, peace of soul, joy of service, dividends on spiritual investments, the bringing in of the harvests of God into the garners of eternity, the growth and strength of character, the star-filled crowns of righteousness which he will give us at that last day, these all call us to a recognition of God's rights in our lives and possessions.

These things call us for the sake of the Kingdom of God, to put primal and preëminent above everything else, Christ and his service, give to him our best, and if need be our all, for the bringing in of his Kingdom and the establishment of his regnant rule among men. We ought as Christian citizens of a heavenly Kingdom to recognize God's ownership, his partnership in our business; our debtorship to a lost world; our gospel trusteeship of light and money; our stewardship in all these matters of grace and glory.

Chapter XIX

FINANCING THE KINGDOM

Prov. 3: 9—"Honor the Lord with thy substance, and with the first fruits of all thine increase."

Mal. 3: 8-12—"Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

Matt. 10: 8—"Freely ye have received, freely give."

Lu. 6: 38—"Give and it shall be given unto you, good measure, pressed down and shaken together and running over shall men give into your bosom; for with the same measure that ye mete withal it shall be measured to you again."

Acts 20: 35—"It is more blessed to give than to receive."

II Cor. 9: 6, 7—"But this I say, He which soweth sparingly shall reap also sparingly: and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

Matt. 6: 20, 21—"Lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."

I Cor. 16: 2—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Eccl. 5: 13—"There is sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt."

Prov. 11: 28—"He that trusteth in his riches shall fall; but the righteous shall flourish as a branch."

Mark 12: 41—"And Jesus sat over against the treasury and beheld how the people cast money into the treasury."

Deut. 16: 17—"Every man shall give as he is able according to the blessing of the Lord thy God which he hath given thee."

II Cor. 8: 7—"See that ye abound in this grace also."

Having discussed in a previous chapter the principles and plans for promoting and supporting the Kingdom of God, I now come to discuss the method of financing this Kingdom, God's teaching on earthly possessions in their relationship to the promotion of his Kingdom as based on our spiritual relationships:

1. His ownership of all the earth, its gold, its silver, its cattle, lands, all wealth, man and his ability to make wealth.
2. Our spiritual debtorship to a lost world.
3. Our gospel trusteeship in view of this debtorship.
4. Our Bible stewardship of life, talent, time and possessions. On the application of these principles I pass to the discussion of the method proposed in God's Word for the support and financing and propagation of his Kingdom. Here we face one of the biggest problems in all the world. It involves God first, man next, God's truth next, and our money, to carry this truth to the last boundaries of the world.

THE SCRIPTURES AND OUR MONEY

The Word of God has much to say about wealth, its possession, its use and its effects on life and destiny. We sum up some of these teachings in the following considerations:

1. God's Word regards the love of money as the root of all evil, that we must not trust in riches. It is not the possession of money nor the use of it which God characterizes as the root of all evil, but the love of it, the misappropriation of it, the using it to the wrong purpose. Some of God's first heroes, outstanding men of largest usefulness, were very rich men—Abraham, Jacob, David, and others.

2. That money rightly gained, used, and distributed, will help make the world over and will grow great characters and promote great service.

3. That where our treasure is there our hearts are and our hearts follow our treasure and that there is a vital relationship between the pocketbook and the heart.

4. That the right use of money has great heavenly value. It lays up treasures in Heaven where neither moth nor rust doth corrupt nor thieves break through and steal.

5. That Christ watches his treasury. He sat over against it in the temple and watched the rich and the poor who came and put their substance in. In the gift of the two mites of the widow, God established the law that we are not judged by what we give but by what we have left after we give.

6. That giving is a grace put along with faith, knowledge and love, that we are exhorted to abound in this grace, the grace of liberality, as well as in these other graces.

7. That not giving is covetousness and is a deadly sin and puts us in a fearful catalogue of evil-doers—drunkards, whoremongers, idolaters, and such like.

8. It bids us to give liberally, not grudgingly, cites Christ's example, Who being rich for our sakes became poor that we might become rich. We are to give freely as we have received freely.

9. That we are to give cheerfully, not complainingly. The gift is to go up voluntarily out of full, joyous and loving hearts.

10. That giving is far richer and better than receiving. The one tends to selfishness, the other to glorious Christ-likeness.

11. That we are in great danger of robbing God by withholding tithes and offerings and that we are to remember that God is a great collector, that if we give him the tithes and offerings he will protect our labors and investments, drive away the destroyer and open the windows of heaven and pour us out a blessing for which we will not have room.

12. That we are to make our offerings to Christ's cause and take them out of the firstfruits of our incomes; and we must give sacrificially, not giving him that which costs us nothing.

13. The tithe or proportionate giving. Proper recognition of the principle of the tithe, set up in the Old Testament and more or less reënforced in the New Testament teaching, has much to do with the proper financing of the Kingdom of God. Let's look briefly at the teachings of God's Word on the tithe.

(1) It is an Old Testament teaching and practice and was for the support of the priesthood and the temple service. It was binding on every Jew and proselyte and

God had a method of collecting it and enforcing this obligation.

(2) It was not abrogated by Christ and his apostles but was commended by Jesus. There are six references to it in the New Testament. Matthew 23: 33 and Luke 11: 42 refer to the Pharisees' tithe of different things. Christ says, "This you should have done, but you should not have neglected the weightier matters of the law." Luke 18: 12 is the reference to the Pharisee coming into the temple to pray and claims that he tithes all he possesses. In I Cor. 9: 13, 14 is a mere reference and intimation based upon the operation of the law. Hebrews 7: 1-10 is a reference to Abraham and Melchizedek. Hebrews 7: 20-25 also gives another reference to it. It cannot be said that Christ reënacted the law of the tithe. He certainly did not abrogate it, but seems strongly to approve it in principle. He never revised anything downward.

14. That our giving should be systematic, regular, proportionate and liberal. Some one has called I Cor. 16: 2 Paul's "pod of P's." "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him that there be no gathering when I come." Personal—"each one of you"; provident—"lay by in store"; proportionate—"as God hath prospered you"; preventive—"that there be no collections when I come"; precaution—"whomsoever you shall approve, I will send with your liberality"; preëminently missionary—it was to go to Jerusalem to help Christ's cause there—a country foreign to the Corinthians.

15. The tithe is a God-giving method of raising money.

16. It is a good way. Man has not found a better.

17. It is easy of calculation and administration.

18. If practiced by God's people it would be a wonderful increase in effectiveness over any lower proportion of giving; and it will in a wonderful way take care of Christ's Kingdom, especially if the requirement of offerings has due emphasis, that is, gifts beyond the tithe.

19. The New Testament example brings to bear a tremendous impact on this great doctrine in enlarging and emphasizing the great principle of the tithe. The New Testament makes giving a grace, puts it on the basis with faith and love and demands its practice. The New Testament teachings put a primacy on liberality in measure—"pressed down, running over," not sparingly nor grudgingly, but cheerfully and hilariously—and announces that giving is richer and better than receiving.

These principles in the New Testament are strongly set out by Dr. Wilson in his "THE CHRISTIAN AND HIS MONEY PROBLEMS," as follows:

"What, therefore, is the authority or obligation for Christian stewardship?

"(1) The obligation of being a Christian. It is impossible to be a Christian and not be a follower of Christ. To follow Christ is to give, for he gave all.

"(2) The teachings of the New Testament on the subject of stewardship. While tithing is not specifically commanded in the New Testament it abounds with teachings as to how men should use their money to advance the Kingdom. 'The dawn of Christianity gave a tenth; shall the noonday do less than the dawn?'

"(3) The example of the early churches. If we are to restore New Testament Christianity, we must restore New Testament liberality. There are many examples which show that the early churches gave far more than ten per cent.

"(4) The need of the individual to practice the grace of giving. Christians need to give to keep them from growing selfish. To be God-like, men must do God-like things. 'It is more blessed to give than to receive.'

"(5) The obligation of a world program. There was no world program under Judaism. But the prophecy stated that when the Messiah came, he should establish his Kingdom throughout all the earth. Christ said to his disciples: 'Go ye into all the world and preach the gospel to every creature.' This new program of world conquest lays a divine obligation of stewardship upon every Christian.

"(6) The obligation of the Golden Rule. That great principle of doing unto others as we would have others do unto us is a principle of stewardship. If we were in physical need or without education, or without the opportunity of education, or without Christ, we would want the help of others. So we, in turn, should help minister to those in similar circumstances.

"(7) The obligation of wealth. The possession of wealth lays an obligation upon the Christian. Wealth is potential power. The very fact that the Christian has an income, or has accumulated wealth, and therefore has the power to do good, puts him under obligation to do good.

"(8) The authority of conscience. No Christian can, in good conscience, refuse to give. While conscience is partially a matter of education yet, in this enlightened age, every man is fully aware of the fact that to make a profession of Christianity lays upon him the obligation to live up to that profession.

"(9) The obligation of reciprocity. God helped each individual make his money, and, as has been stated before,

the individual must give for distinctly Kingdom enterprises a part of the money which God helped him to make.

"(10) The obligation of system. No man has a right to be haphazard in his giving. We are taught not to be 'slothful in business but fervent in spirit, serving the Lord.' Ten per cent, or some other fixed amount, not only puts system into one's giving, but will bring system to the balance as well.

"(11) The challenge of the unfinished task. In this twentieth century, there are still millions of people who have not yet heard the name of Christ. As long as there is darkness in the jungles of Africa, as long as there are millions of false gods in India, as long as there are great areas in China, Japan, and Tibet that have never heard the gospel preached even once, just that long shall the claims of Christian stewardship press upon the wealth of Christian men and women.

"*The Conclusion.* Shall the Christian, therefore, pay ten per cent? Yes, he should begin there as a minimum. That is a good, regulative norm. It is easy to compute. But that is not where he should stop. If his wealth is great, and his income large, he will seek the privilege of giving much more than did the Jew. He will discover opportunities for alleviating the suffering of the world. He will do everything in his power to help answer that prayer of his Lord, 'Thy Kingdom come, Thy will be done, on earth as it is in heaven.' "

20. It is very clear in the New Testament that the Christian, having so much better inheritance and larger obligation than was given to the Jews of the old dispensation, it is expected that the Christian will do more than the Jew was expected to do. The tithe of the Jew was to care for the limited service and expenses of God's

temple; but the Christian has on him the care of the local church with its program of evangelism, teaching and healing, and also the care of the wide missionary, evangelistic and healing programs of the Kingdom of God. He must provide for carrying the gospel to the whole world and hence he ought to be far better than the Jew.

21. What is meant by the "store" or "the storehouse" in I Cor. 16: 2 and Mal. 3: 8-12? In the Christian dispensation it certainly means the treasury of the churches and the requirement is that the tithe and offering shall be brought into this storehouse and distributed from there and administered to all the needs of God's Kingdom. There is great sin on the part of many Christians in not honoring Christ's churches by turning their money into the treasuries of the churches and allowing them to be distributors of their beneficence.

A DISCUSSION OF THE ABOVE PRINCIPLES

In studying this teaching of the method of Paul we find the following things:

1. This plan of financing the Kingdom of God should reach every member of the church, hence there is need of encouragement, enlightenment, enlistment and enlargement of the vision, interest and coöperation of every member of the church. This necessitates an organization that will systematically canvass every member of the church.

2. It is systematic and periodical. It brings into the storehouse on the first day of every week. This necessitates the worship of God's people in his house on Sunday and the regular attendance of every member, not only to worship and hear the message, but to bring his offering for the support and promotion of God's Kingdom.

3. It is proportionate, that is, as God has prospered him. It would indicate a certain per cent, and certainly the New Testament would not require less than the Old Testament, hence a minimum of the tithe would seem to be logically required for the fulfillment of this Scripture.

4. It provides for a treasury, the store house, the place for depositing the munitions for the support of God's conquering Kingdom. This should be honestly, intelligently, systematically cared for with proper records and proper distribution on the basis agreed on by the church.

5. It is to be preëminently missionary. The offerings made by the church at Corinth were to go to Jerusalem and to aid the saints in their distress and to help in the support of others of Paul's missionary enterprises.

6. It provides an honest way of administering. The church was to appoint and approve certain of its members to accompany Paul in the distribution and administration of these funds.

7. The regularity of this method of supporting Christ's Kingdom prevents waste of interest and anxiety on the part of the leadership of God's Kingdom and does away with the necessity of money collecting agencies. It makes greatly for economy in the support of the Kingdom.

8. It demands a budget and systematic canvass, careful records, a proportionate allocation of funds, and hence requires the good, systematic organization of the church to care for this great matter.

9. It makes provisions for large offerings, free-will gifts, to provide for the larger needs of the Kingdom of God in buildings, commodious and adequate houses of worship, buildings for Sunday schools, young people's equipment, and for the growth and development of all the departments of the church life and for the erection of

schools, colleges, hospitals and orphanages, publishing houses, seminaries and training schools in the homeland and the foreign field. More and more there will be a demand upon our rich people whom God has blessed with the accumulation of large fortunes to give large sums of money as a blessing to their own hearts and as a perpetuation of their own lives in the service of God and the establishment of a great constructive plan for education, missions and benevolence.

If the principles and plans set out in the Bible, reenforced and enlarged by the example of Christ and the apostles, would be followed by Christ's people everywhere, the Kingdom of God will come by leaps and bounds, and our missionary, educational and benevolent enterprises would carry the constructive agencies and forces of God's Kingdom to every land and speedily supply the needs of his Kingdom. Any man, any Christian, who is willing to pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven," ought to be willing to help answer his own prayer in the application of the principles of the New Testament in financing the Kingdom of God. It will make him far richer in his heart, far more useful in his life and will bring him more wonderful rewards in this life and in the life to come. Our money must help to answer our prayer, "Thy Kingdom come, Thy will be done."

Chapter XX

PREACHING THE GOSPEL OF THE KINGDOM

Matt. 4: 23—"Jesus went about all Galilee preaching the gospel of the kingdom."

Ro. 10: 15—"How beautiful are the feet of them that preach the gospel of peace."

I Cor. 9: 16—"Woe is unto me if I preach not the gospel."

Ro. 1: 16—"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

I Thes. 1: 5—"For our gospel came not unto you in word only, but also in power and in the Holy Spirit."

Lu. 9: 60—"Go thou and preach the kingdom of God."

Mar. 16: 20—"They went forth and preached everywhere, the Lord working with them."

Acts 8: 5, 35—"Philip preached Christ unto them. Philip opened his mouth and preached unto him Jesus."

I Cor. 1: 23—"We preach Christ crucified."

Mar. 16: 15—"Go ye into all the world and preach the gospel unto every creature."

Lu. 24: 46-47—"Then he opened their understanding and said unto them, Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations."

Rev. 14: 6—"I saw another angel fly in the midst of heaven having the *everlasting* gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people."

"As ye go preach" is the order of our eternal King to his ministers, ambassadors and people. He went about

preaching the gospel of the Kingdom, teaching and healing. His world-will is that "this gospel of repentance and remission of sins must be preached to every nation, every kindred, tongue and creature." It is the Commission given to every saved individual and every church established under his gospel, in his name. We have no option, no choice. He commands it and by all the claims of gratitude, all the demands of obedience to Christ's lordship, we must carry out his will. Loyalty to him demands it. It's an obligation on preachers, missionaries, gospel singers, religious workers and all God's people. Its binding, pressing, perpetual obligation is as universal as regeneration. The germ of eternal life implanted by regeneration demands as an essential of its life propagation, multiplication. The norm of Christ's commission is in the very substance of salvation. He who professing salvation in Christ refuses to carry the gospel to others by such refusal violates the holiest of trusts and is recreant to the most sacred stewardship. A preacher once asked Mr. Spurgeon, "Will the heathen be saved without the gospel?" He replied, "The main question is, will we be saved if we refuse or fail to give them the gospel?"

It is not the purpose of this chapter to discuss the gospel, but rather the preaching of the gospel. God calls all his people to give to and faithfully witness to the gospel but he calls some to preach it.

ITS IMPORTANCE

For the gospel of a crucified, risen, reigning Christ to be faithfully and powerfully preached to a lost world is probably the most superlatively great and important need in all the world. For this gospel not to be preached makes

unnecessary the existence of man and imperils all the highest needs of humanity through all eternity. It is needed to save our souls, our minds, our bodies, our civilization, our eternal destinies. To fail at this point is for God's people to be sinfully treasonable at the most vital matter in time and eternity.

THE BACKING OF THIS PREACHING

This preaching of the gospel should have the gospel backing, such as,

1. Prayer. Christ immersed all his preaching in prayer —persistent, pungent, pressing, perpetual prayer. He preceded his Pentecost with ten days of prayer—all day, all night, pressing prayer. Thus the example set by Christ and his Spirit-endued church is the perpetual model for all generations of preachers and churches.

2. Passion. Praying brings power and power induces passion for conquest over souls. The preaching born of importunate prayer and bathed, immersed, penetrated, percolated, pervaded by spiritual passion from the heart of a crucified Saviour will be powerful and will bring rich harvests of Kingdom results.

3. Surrendered obedience to the whole world-will of Christ. He who stands in the pulpit to proclaim a universal gospel is a world-citizen, the universal man. His parish is the world. He is the ambassador of a world-wide gospel and Christ. If his aim is provincial, local, circumscribed, he misses the best in power and perspective. He must in his purpose and plan join God in his world-program if he expects God to give him power. This obedience must be based on whole-hearted consecration of life. The double-life ministry will eventually fail.

4. Love-Loyalty. The preacher to do his best for Christ must have him enthroned in his deepest affections and be possessed by a deathless loyalty to all Christ's truth, doctrines, Word, will and program. A loveless preacher, a disloyal preacher, will be a compromising preacher, therefore, insipid, spineless, powerless. Christ will be Lord of all or not Lord at all. If we love him supremely and loyally stand for all his revealed will and proposed world-program of work, then our preaching will not be in word only but in demonstrations of power.

5. Reliant Faith. Confident trust is the key which unlocks the inner chambers of the Holy of holies to God's favor and power. "Without faith it is impossible to please him." "We must believe that he is and is the rewarder of them who diligently seek him," if we come to him and gain his power. Faith in his Son, his Word, his work, his power to save, to keep; faith in the blood, in the gospel, in its final triumph, this is essential to great preaching.

6. An unselfish liberality. A self-centered, money-loving ministry will fail of the highest aims of the gospel.

CHARACTERISTICS OF THIS PREACHING

The New Testament by example and plain teaching sets out the chief marks of gospel preaching. Here are some of them:

1. Simplicity—free from high-sounding incomprehensible words, and be on a level with the common mind, easily understood.

2. Directness—It should go straight to men's inner hearts, be plain, pungent, pointed. It should aim at wills, hearts, minds, the vitalities of human life.

3. Full of Scriptures—filled with God's Word. "The gospel is the power of God." It is the hammer to break hearts. It is God's fire to burn, to enlighten. It is the sword of the Spirit, to cut, sever, divide bone and sinew. It is life, truth and power. Thus the preaching should be pungently doctrinal, stressing, pressing, and proclaiming the vital fundamentals of life. It must feed bone as well as hearts of flesh. All the alchemies of food for character and conquest must be in our preaching.

4. It must be preëminently full of Christ. His holy life, his matchless love and mercy, his teachings, his passion for a lost world, his atoning, sacrificial death for our sins, his bodily resurrection, his justifying, sanctifying, redeeming power, his deity, his certain return, his triumph over all enemies, his complete victory for his coming Kingdom. It will then be spiritual, drawing, winning.

5. Spirit-filled, Power-endued—"It is not by might, nor by power, but by my Spirit saith the Lord." Pentecostal preaching in this day and time will do what it did in the first century—win men by the thousands and "turn the world upside down." Dry, unimpassioned, unspiritual preaching is scarcely worth while when all preachers who will pay the price may have all God promises to any preacher. Spirit-filled preaching is the need of every pulpit and community in the world. We preachers need to pay God's price for this preaching power. It's Christ's resurrection promise, "Ye shall receive power." If we have this power our preaching will be evangelistic, passionate, pungent, mighty for God. We preachers don't preach enough ordinarily. Let's preach more and better in order to help to bring in his glorious gospel Kingdom.

"Thy Kingdom come, Thy will be done on earth as it is in heaven." God help us to preach and witness to the pure gospel of the Kingdom which Christ preached in all Galilee and commands us to preach in all the world to every creature.

Chapter XXI

ITS PASSION—EVANGELISM

John 3: 16—"God so loved the world that he gave his only begotten Son."

Isa. 38: 17—"Thou hast loved my soul out of the pit of corruption."

Isa. 58: 10—"If thou draw thy soul out to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day."

What is the supreme moving motive and passion both in the heart of God and the heart of man for the establishment of Christ's Kingdom? Is it passion for conquest which characterized Alexander and Napoleon, the Hohenzollerns and the Hapsburgs? Is it that they cry for more worlds to conquer backed by honor's claims and calls? What is it that drove Christ from Heaven and caused him to give up all he had of glory and take up all that man had of shame and then lay it all down on a cruel cross? What is it in man that was saved by this inspiring and divine personality, by his conquest on Calvary's cross, which drives men like a holy, inner compulsion into unselfish service into the dark places of life among heathen and savage nations, deprives himself of the comforts and necessities of life, laying his own life down for the promotion of Christ's Kingdom? It is not greed for gold; it is not quest of power; it is not the pursuit of personal happiness; it is not to wear a crown nor to possess a kingdom. It is far different from all these. It is to save

men from their sins. It is that passion for evangelism, that love of the lost, that craving of the multiplying purpose of the gospel, that true expression of the fructifying power, the germ of eternal life. It is the expansiveness of the Christ principle manifest everywhere where it is honored.

IT EXPLAINS

It is this inwrought, divine principle and passion which explains the following in the growth of God's Kingdom:

1. It is the basic passion in creation. God did not make this world to live forever. He made it as a place to save men. All creation finds its explanation and justification in this redemptive passion.

2. It explains Abraham and his family of the faithful that caused him to migrate from the land of the Chaldees and seek a new home. It sustained him through all the perils and deprivations of his long life, with all his sons and his grandsons.

3. It explains the making of the Bible and unfolding of God's will and the evolution of his redemptive family. It cost God to make a Bible, taxed his patience, drew on the divine resources of his Kingdom. And it is all explained by the passion to save men.

4. It was this patient, persistent passion that built God's Kingdom for the saving of the race. It was back of Joseph, Moses, Joshua, David, Solomon, Daniel, Isaiah, Elijah, Elisha and all the other worthies of those patriarchal days.

5. It explains the New Testament dispensation, the life of John the Baptist, the suffering of Simon Peter and his apostolic band. It explains the chains, the prisons and dungeons of Paul, and gives the key to the songs he

sang in prison, the triumphant life and glorious death he lived and suffered. It explains the courage and sustaining power of God's people through all the centuries as they have been persecuted, driven, beaten and crucified.

6. It is the explanation of the spiritual ministry to-day. It explains why there are so many noble men in the ministry of sermon, of song, of missionary teaching. It bottoms all the benevolent enterprises which make the world better to-day and lift up humanity. It is this indwelling passion for the salvation of other men which explains and justifies the gifts of money by the millions to the cause of Christ.

ITS CHARACTERISTICS

What are the characteristics of this passion?

1. Its Christ-likeness, its personal, deathless devotion to Jesus Christ. He is the moving source in all of its fountains of power. He is the spiritual dynamic. His favor, his love, mark every lineament in the soul of this passion.

2. It is made out of regeneration's essential substance. It is based on the impartation of the divine life to the soul of man.

3. It is unselfishness vitalized and personified. It seeks not its own. It is this mighty passion which held the pen of Paul when he wrote the 13th chapter of I Corinthians.

4. Inwrought into all this passion is the power of the Holy Spirit. It is a heavenly dynamic; it is like the small seed deposited in the crevice of the rock; its growth will some time split the rock and divide the mountain and change the whole course of nature.

ITS MANIFESTATIONS

The manifestation of this passion should be seen in the following places:

1. In the home life. It should cause the parent to seek the salvation of the child, persistently, by words, precept, example, love, prayers, tears, pressure of the gospel message. It should throb through the most vital life of all domestic relationships.

2. In the pulpit. Our sermons, our teachings, our prayers, our songs, should be but the emanations of this mighty passion and the outburst of its swelling tides.

3. In the prayer places, our closets and places of communion with God where we pour forth unto him the expressions of our love, the purposes of our hearts to carry his gospel everywhere.

4. In all pastoral relationships, visitations. The shepherds of God's flocks seeing after the lambs, the enfeebled and sick and the derelict, should manifest this spirit. It is the basis of all true pastoral relationships.

5. In the class room where teachers teach, where the truth is made known, it should be the swelling passion in all scholarship and phases of learning.

6. It should characterize all the official life in the Kingdom of God—secretaries, editors and administrators of every kind, missionaries in every field, co-laborers with Christ in every gospel opportunity, should constantly feed and nurture and cultivate this passion of the Kingdom of God. Otherwise the Kingdom will not conquer the earth and possess the governments of men. It is the hope of conquest. Through it Christ sees his main chance to take this world from the powers of Satan.

ITS RESULTS AND REWARDS

It is not without results and rewards. The issues of it are great. The dividends of the investment of spiritual passion exceed all the gains of commercial investment. These take the following directions:

1. Growth in grace and the stabilization of character. The soul-winning passion pushes the soul out in the holiest of culture and the most triumphant of character.

2. It gives all the churches and the other agencies of God's Kingdom the conquering power, the militant spirit, and explains their conquests.

3. It is upon its possession that the Holy Spirit delights to give his enduing power to workers.

4. It rings all the joy bells in the hearts of men in unselfish service—evokes God's songs in the night as well as in the day in the lives of God's people, whether they have been in Philippian jails bleeding and bruised or whether walking in triumph the walls of Zion.

5. It gives a new militancy for all God's people, quickening their pace of life, building their morale and strengthening their spirit of conquest for the onward marches of the Kingdom of God.

6. It issues in a mighty wave and tide of liberality, causing God's people easily to part with their money and thus filling the treasury of God's storehouse.

7. It makes volunteers of the brightest and best among our young people, causing them to hear the calls from afar and offer their service, their talents, their time, making them realize the true stewardship of life, and inducing them to make the supreme investment, giving themselves first to God and after that to all his delightful service.

Chapter XXII

ITS POWER—THE KING'S VICE-GERENT

Lu. 24: 49—"Tarry ye in the city of Jerusalem, until ye be endued with power from on high."
Acts 1: 8—"Ye shall receive power after that the Holy Spirit has come upon you."
Eph. 4: 18—"Be ye filled with the Holy Spirit."

For so great a kingdom as the Kingdom of God there must be constantly working a great power. Christ as King has unlimited power. It is creative. The making of worlds and disposing of them is in his hands. It is a provident power. It cares for humanity and all the things his love has made. He resigned this unlimited sovereignty to become man's Saviour, standing in his place under the Father's wrath; but in finishing the task of redemption on the cross and in his resurrection he ascended to the right hand of universal power again. Just before his ascension he said, "All authority in heaven and on earth has been given into my hands." He had done in his earthly work all he did by the power of the Holy Spirit. His conception, his birth, his temptation, his baptism, his miraculous teachings and resurrection were all done by the power of the Holy Spirit, not that he did not in his own self have the power because he was very God of very God, but he set the example for us that we like himself could overcome the powers of evil through his Word and Spirit.

But when he, victorious over all enemies, ascended on high, led captivity captive, he left the administration of

his churches and Kingdom in the hands of the third Person in the Trinity, the Holy Spirit. He promised him with his enduing power to us, commanding that his authority and his power be recognized by his people. We are to recognize him in every step of light, truth and life. He is to guide, comfort, give light, and is the agent of truth in salvation. He in his unseen but mightily felt power is to go before us, with us, behind us, over us, in us, underneath us, all the way, opening and closing doors, beating back opposition and adversaries, empowering our ministry of song and sermon, our witness of teaching and healing; and it is all to be done in Christ's name and for his and the Father's glory. He is Christ's great, ever-present vice-gerent and administrator of the churches and the Kingdom.

HE IS ESSENTIAL

This divine Spirit is the one essential in all Kingdom enterprises and progress.

1. He is to set up the churches, determining the place, the membership, the leadership and the task.

2. He is to send out the agents, the preachers, the missionaries and all the workers, calling them, aiding in their equipment, inspiring them, designating their fields, bearing them up in their sacrifices, opening doors before them, giving them power and success.

3. He is to make and guide in all plans and programs for the advancement of the Kingdom. His mighty hand was with Carey, Livingstone, Morrison, Judson, Paton, Paul and all others through the winding centuries, making them the advance guards in the frontiers of his Kingdom.

4. He is to guide in the establishment of all institutions, schools, seminaries, hospitals, orphanages, publication plants, and give wisdom in the making, publishing and distribution of literature. He must give us wisdom and power in all things.

5. He should make all the programs for education, evangelism and benevolence, making possible their triumphs among men.

6. He is to call and we are to call out all the operators in his Kingdom. It is the mighty Spirit of God back of all volunteers who offer their lives for his service and glory.

7. He opens doors of opportunity and closes as he will the paths to our ambitious feet. He kept Paul from going to Bithynia and sent him to Troas; he voiced the hunger of the Macedonian missionary who said, "Come over and help us!" It is he who calls us to-day in India, Africa, Japan, Syria, Palestine, China and Egypt, and in all the world, "Come over and come back and help us."

8. He initiates salvation in the soul of the sinner by conviction, repentance and faith.

9. He applies the truth, the saving blood, the regenerating power of God in the soul, justifying, sanctifying, consecrating, preserving. He furnishes the heavenly food, the essentials for life and power.

NO SUBSTITUTES

There are no substitutes for his power and presence.

1. Not learning nor scholarship will compensate for loss of God's power. These, though essential in the equipment of the worker, cannot take the place of the infinite

power of God. They are adjuncts and helpful instruments; but he is the one essential.

2. No personality nor eloquence nor genius, nothing in the finest soul, in the brainiest brain, in the sharpest wit, in the mightiest personality, can take the place of the breath and power of the Holy Spirit.

3. There is no combination of human power that can successfully take his place. Man may have wealth and wisdom and personality and genius; he may have all social, political, personal powers combined; and yet fail if he depends on these. "It is not by might nor by power, but by my Spirit, saith the Lord."

4. It is humanity's greatest weakness and failing to try to build and set up Christ's churches and Kingdom in human wisdom and power. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." The records of the past in church history are but the monuments of defeat to man's folly in trying to go forward without God.

THE BASIS OF HIS POWER

The coming of this representative of the King into our hearts and lives is based on certain great spiritual conditions:

1. Regeneration of soul and justification and sanctification of life in all their Scriptural meaning and reality.

2. The will of God. We cannot win contrary to his will. It must be found, loved and followed.

3. Obedience to Christ and his plain commands and intimations of his divine way.

4. A superlative love for Christ. He must be enthroned in the center of our affections.

5. Constant communion with and prayer unto Christ. He holds the reins of victory. In his fellowship is the source of power.

6. Faith, trusting, reliant, confident faith in Christ, and loyalty to his truth. These constitute the main spiritual bases upon which we may expect and possess this great conquering power of Christ's vice-gerency.

HOW HE MANIFESTS HIMSELF

The Holy Spirit constantly manifests himself in varied and various ways in the progress of Christ's Kingdom:

1. He calls out the workers—John the Baptist, the apostles, Paul, Carey, Judson, Luther, Spurgeon, all these and every other worker along the battlefront of the world's conflict. Our workers must be called by him and sent out by him.

2. The Holy Spirit manifests himself in the initiation of new movements—Pentecost, the Reformation, the Renaissance, and all the advance movements along the lines of God's Kingdom. Certainly he inspired God's people in their recent advanced undertakings for larger things in his Kingdom.

3. It is he that guides in the building of all the uplifting educational, missionary and benevolent institutions and enterprises. His hand is in education and in the healing arts and sciences; he leads in making the world safe for Christ.

4. In the daily and simple lives of his people—the humblest among us, the simplest in our ranks, the most ignorant, the ones furthest out on the frontiers—all in

his Kingdom can have and may confidently expect the guiding, loving power and demonstration of the presence of this great divine agency of Christ.

5. In the inventions and discoveries and appliances of modern science all things are working together for the good of them that love God and are making for his glory.

OUR SIMPLE DUTY

What is the simple duty of each child of God as he contributes his mite to the establishment of this spiritual Kingdom and looks and longs for the help of the divine Spirit?

1. Seek and find his face and favor in all the duties of life.

2. Honor the Christ, the Book, and push the work of the coming Kingdom.

3. Trust him implicitly to guide and to bring to victory all the tasks he sets and the movements he inspires.

4. Surrender to the utmost our wills, our lives, our property, ourselves to him.

5. Put in holy primacy his work, first, above every other love and like of ours.

6. Go with him in all the advance movements towards bringing in Christ's Kingdom and building his churches and their needful institutions.

7. Enthrone him in the center of life; make him the master-passion of our spirits, and his task the main thing in our labors.

8. Do our best to furnish the men and munitions for the great, age-long and world-wide war between Satan and Christ. He needs men, men of love and loyalty, of brain and brawn, of persistence; he needs money, clean

money in liberal and large quantities; and we are to furnish it out of our loving, cheerful, liberal, sacrificing gifts; and thus, coöperating with this mighty Agent of Christ, we will help to bring in his Kingdom triumphant and glorious.

Chapter XXIII

ITS FINAL CONSUMMATION AND COMING GLORIES

I Cor. 15: 24—"Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have put down all rule and authority and power. He must reign till he hath put all his enemies under his feet; and the last enemy that shall be destroyed is death."

II Tim. 4: 18—"And the Lord shall deliver me from every evil work and will preserve me unto his kingdom: to whom be the glory forever and ever."

Rev. 7: 14-17—"These are they which come out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst, neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes."

Rev. 11: 15—"There were great voices in heaven saying, The kingdoms of this world are become the kingdom of our Lord and his Christ: and he shall reign for ever and ever."

Rev. 12: 10, 11—"I heard a mighty voice in heaven saying, Now is come salvation and strength, and the kingdom of our God and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night. And they overcame him by the blood of the Lamb, by the word of their testimony; and they loved not their lives unto death. Therefore rejoice, ye heavens, and ye that dwell in them."

Rev. 19: 6-9—"The Lord God Omnipotent reigneth. Let us be glad and rejoice and give honor to him: for the marriage

of the Lamb is come, and his wife hath made herself ready. Blessed are they which are called unto the marriage supper of the Lamb."

Rev. 21: 1-5, 9-11—"And I saw a new heaven and a new earth: for the first heaven and the first earth had passed away; and there was no more sea. And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from above, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

I Cor. 15: 51-58—"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed; for this corruptible shall put on incorruption, and this mortal shall put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Victory is ahead. The kingdoms of this world are to become the Kingdom of our God and of his Christ. Christ is conqueror; he rides the white horse of victory. He doth not wield his sceptre of righteousness in vain. There is a glorious day ahead for God's people. The lamb shall lie down with the lion and the child play with the asps and swords of war shall be turned into pruning hooks and plow-shares. The Prince of Peace shall some day declare that war shall be no more and universal,

eternal peace shall reign. Satan and his angels and those who bear the mark of the beast shall some day be crowded and crushed into an eternal hell, the door of hope shall be closed for ever and the impassable gulf shall be put between the ransomed and all evil. The signet ring of the King of kings, the conqueror of enemies, will be for ever put on us as the security of our salvation.

Without discussing the times and seasons of the last days, whether Pre- or Post-Millennial, or discussing the order of events, I prefer to look at the whole and regard it as the consummation of Christ's Kingdom. Whether all the work of sin and salvation will be completed by the gospel agencies before the personal return of Christ or whether the task will remain unfinished for him in his own kingly personality and power is not discussed here. Without seeking to decide these matters of great interest to the students of prophecy, I wish to discuss simply the fact of the consummation of his Kingdom and its coming glories. There are some things very certain:

1. Christ its King is a conqueror. He is winning and will ultimately win through his gospel agencies and his personal return.

2. There is a judgment ahead for sin. There are chains for Satan. There is a hell for unbelievers. There is doom, deathless and yet eternal death, ahead for all unbelievers.

3. There is a Heaven, glorious, triumphant, sinless, tearless, with mansions prepared by the good hand of a loving Saviour now in the process of construction for all those who have been redeemed and have on the spotless garments washed in the blood of Christ; and this Heaven is just ahead.

4. There is a resurrection of the dead, some to life

everlasting, some to eternal condemnation. There is an immortality of life for the saved man and an immortality of death for the unbeliever. We will be given back our bodies, made anew, incorruptible, immortal, spiritual, and yet real; and the saved soul, united with the saved body, will forever dwell with Christ in his eternal, unspeakably glorious Heaven. The grave has its doom. Its sting of death will be taken out and the banners of victory will be lifted above this charnel house of the dead. The shouts of triumph will resound through the corridors of glory.

5. There will be a glorious reunion. A great family reunion is ahead. Mother and babe, husband and wife, father and son, lovers long separated, will meet again with all these former relationships giving way to a holier relationship. We will meet Abraham and Isaac and clasp hands with Daniel and talk with Joshua about the victories of the Promised Land. Moses will be our companion. John the Baptist, with his head on by the effectiveness of resurrection, Paul and Peter and the immortal Marys and the heroes and heroines who were faithful unto death will meet and greet and rejoice together.

6. This consummated Kingdom will be sunless. Christ will be its light; templeless, God will be its temple; sinless, all sin will be banished; tearless, sorrow will have been done away; graveless; deathless; all the signs of sin will be gone, unless it be the scars in the Saviour's hand and feet and side. It will be nightless and painless. Righteousness, immaculate, holy, spotless, will reign and rule everywhere—no more partings and separations, an eternal home with all that is glorious will be ours forever.

7. Songs glorious and triumphant, praises endless, fel-

lowships unbroken, all the combined joys of eternity will be poured into our praising hearts. Rest will be there—no more worry nor tire nor disease—all this will be past.

8. Work will be given us, service, tireless service, a heavenly occupation, serving God, worshiping the Lord, singing his praises, doing the bidding of his heavenly will, filling the cycleless centuries of eternity for those who have trusted the Lord and have washed their robes in his blood.

9. Until this day comes we must perform the task left us. It is a task of faithfulness in service and sacrifice and love, winning men, teaching men, promoting the interests of the Kingdom, building the churches, calling out the called, training the saved, lifting up the fallen, enthroning Christ, glorifying the Father, following the leadership of the divine Spirit. May he through his power help us to be faithful in the prosecution of duty to the finishing of the task until he comes. Oh, come quickly, Lord Jesus. "He that winneth souls is wise. They that turn many to righteousness shall shine as the stars for ever and ever."

Chapter XXIV

ITS PRIMACY AND PRESENT CLAIMS

Matt. 6: 33—"Seek ye first the kingdom of God."

Jesus Christ standing upon the Horns of Hattin overlooking the Sea of Galilee, the Valley of the Jordan, with the snow-crowned peaks of Hermon in the distance, speaking to his disciples and the multitude gathered around him in that topmost sermon of all the ages, said, "Seek ye first the Kingdom of God." I think he meant not only to make that the first quest of the soul in youth, but the strongest and most enduring pursuit of life. It means that we must make primary and preëminent the demands of the Kingdom of God. The Kingdom of God is man's greatest find, the pearl of greatest price. Because of what it has done, is doing, and promises to do in the life and destiny of man, it lays him under the highest possible obligation. What are the realms in which the Kingdom of God establishes its primacy? Surely we should give the first place to the rightful claims of the Kingdom of God in the following realms:

1. Our affections, our love. We are bidden to leave all others, parents, wife, children, lands, and if need be sacrifice our own lives for the claims of Christ's Kingdom.

2. Our talents—speech, voice, powers, personalities, all the elements of strength within us—should be laid under tribute to the primacy of God's Kingdom.

3. Our time. Life and duration of days are not ours.

We did not give ourselves life, nor can we extend the length of days. God requires one-seventh of our time for rest, worship and service, as the minimum. We must let these claims and the obligations growing out of this one-seventh of our time have the right-of-way in our lives.

4. Our possessions. We cannot claim ownership of anything we possess. We are stewards of ninety per cent of what God has let us have and this trusteeship demands not only the giving of one-tenth to God, but the rightful administration of the other ninety per cent. It ought not to require ninety per cent of our profits to support our responsibilities. We should so save in the things we do for ourselves that our Partner in life may get larger returns.

5. Our convictions. God has given to us our doctrines, the structural truths of the Bible; and he expects us to enthrone his Kingdom in the heart of these; and in the realm of our convictions we should put the Kingdom of God in its primal place. This will deliver us from the compromising, time-serving spirit and cause us to become dependable and courageous in the battle for the truth.

6. The disposition of ourselves is a realm in which the primacy of the Kingdom has to do. The Macedonian Christians gave themselves to God first. They looked to him as the rightful owner of their highest and best interests. We should follow their example.

7. In our obedience and allegiance. The early apostles when arraigned before the Jerusalem Sanhedrin and forbidden to preach in his name said, "We must obey God rather than men," and they refused to obey the commands of the highest ecclesiastical authority. Their first allegiance was to Christ and they were willing to endure

jails, persecutions and deprivations in order to acknowledge this holy and primal allegiance.

REASONS FOR MAKING IT FIRST

The primacy of God's Kingdom is based in reasons and stands to the highest justification. Let us look at some of these reasons:

1. The Kingdom of God is his expression of highest love for us and we should respond to this expression by putting first his things in our lives.

2. It provides the highest and best needs of the soul. It is the fulfillment of the fullest riches and hence demands our first consideration.

3. Man's fullest welfare lies in the direction of God's Kingdom. That is the safest road. It offers the highest pleasure and the greatest riches considering the long reaches of time and eternity and hence rightly is entitled to the primal place in our affection.

4. All else outside the Kingdom of God is temporal and passive and subject to decay. Eternity lives in every part of the Kingdom of God and hence we should offer its interests first place.

5. Christ's example is for us the highest possible reason. He made the Kingdom of God first. He sacrificed all and gave up all and he had much more to sacrifice and give up than have we.

6. All other good things will be added to us in the life of our quest for the primal place in God's Kingdom. He says, "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."

THE PRICE OF THIS PRIMACY

All the best things cost. They tax the strength of the most vital. I held in my arms a beautiful, lovely baby girl of six weeks of age; and, as she put her chubby arms around my neck and lovingly leaned her rosy cheeks to mine, and as I hugged her to my bosom I said, "Who of this family loves this baby most?" The little brother spoke up and said, "Mama does." He probably did not know why, but I knew why. She paid the price of suffering, nigh unto death, for the life of the little baby.

It costs to put the best things first. What are some of the things involved in the high price of living for God and giving primacy to his Kingdom?

1. We should remember what the Kingdom has cost the Father. He gave his only begotten Son to die for the establishment of his Kingdom; and that is not all it cost him. His patient providence with his people in the face of their sins, rebellions, certainly must be a constant tax upon his Fatherly love.

2. Remember what it cost Christ to lay the foundations of this Kingdom. He laid it in his own love and life. His assumption of human nature and identity with a fallen race was the chiefest of the world's condescensions. His life of persecution, the Garden experience in drinking the dregs of the cup of the world's sorrow, his travail of soul, the suffering of body when he died of a broken heart on the cruel cross, his long suffering and patient dealings with men since, all these enter into the primacy of God's Kingdom.

3. We should remember what it cost the early disciples —John the Baptist, his head; Peter and Paul and James and others, their lives; and countless others long periods

of imprisonments and persecutions; and these were but the forerunners of the martyrs and sufferers of all succeeding generations.

4. We must remember the price we pay in consecration and sacrifice is but filling up the wounds of Christ and following up his Calvary life. It costs us in many pleasures, ambitions, passions and appetites. But all that is best for us. And we should give full justification for the primacy God requires for us to give to his Kingdom.

RETURNS ON THIS PRIMACY

Following Christ, the establishment of his Kingdom will cost heavily; but it pays large dividends and gives the best returns for the investment of life. Sin pays its employees off in death. God is better to those who serve him. He rewards them with the riches of life. If you were to call back from the graves, back from the mission fields and the frontiers, the homes of poverty and squalor, and the prisons of persecution those who have given primacy to God's Kingdom in their lives and ask them concerning the spiritual dividends on their investment you would hear a story of glory. They would tell you of the peace of soul, quietude of conscience, joy of unselfish service, power and enduement for service. These are richer rewards than those offered by a selfish and pleasure-loving world. "The wages of sin is death; but the gift of God is eternal life in Jesus Christ."

Paul and Silas, imprisoned and beaten behind the Philippian bars, could sing the songs of Christian triumph because they had given primacy to God's Kingdom and paid the price of sacrificial service. No wonder the jailer was converted; no wonder Philippi turned to the Saviour;

no wonder Paul followed the trail triumphant! These successes are found in the power and purpose and courage he obtained by paying the price of the spiritual primacy of Christ's Kingdom. The widening and whitening harvest fields of missions, evangelism, education, the arts of healing, sound forth to every Christian heart the call to-day to make first, primal and preëminent the demands of the Kingdom of Christ. This is the road to peace, power, the riches of grace and the star-bedecked crown. May you and I both put our feet to-day afresh in this path and make all things Christly first in our affections and conduct; and thus we will reign with him who must reign and will reign forever, who to-day wields the scepter of righteousness. It is said of Christ that he shall not fail nor be discouraged until he hath set victory in the earth and the isles shall wait for his law. Paul says, "Thanks be unto God who always causeth us to triumph in Christ," and he says, "We are more than conquerors through him that loved us." He won because he made God's Kingdom first. We will win if we put it where he put it.

GOLDEN GATE SEMINARY LIBRARY

27/11.

1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th 13th 14th 15th 16th 17th 18th 19th 20th 21st 22nd 23rd 24th 25th 26th 27th 28th 29th 30th 31st